NO. 16.

abla OL. 1.

{MIND AND MATTER Publishing House; }
No. 713 Sansom Street, Philda., Pa.

PHILADELPHIA, SATURDAY, MARCH 15, 1879.

Lectures and Essays.

THEOLOGY VS. NATURAL LAWS. [Continued.]

BY HELEN MAR.

The following criticism and question or proposition was received from a friend and sincere seeker after truth. The gentleman says:
"The article of Helen Mar, in the last issue of

MIND AND MATTER, while it assumes, yet neither it or its predecessors demonstrate a vital point in the great question of immortality; that is, the continuance of individuality throughout eternity. The deductions from her premises, as to molecular action taking up, while also throwing off, relations and conditions, whereby there would seem to be an endless chain of causation and effects, making either convertible into the other, lead perhaps logically enough to the proposition that God has no separate entity except as the sum of all things. This is as satisfactory as it is sensible. But all this does not tend to prove that man does not, at so-called death, merge into the great whole, and his atomic particles become redistributed like the waters of the ocean, to revivify and become parts of every other thing in nature. Helen Mar proves that man's body (and I verily believe it) becomes while living, as well as after the withdrawal of the mind, soul, and spirit, at death, as fully redistributed as the waters of the ocean. So much of man, it is conceded, has no permanent individuality. Why is this not so as to the remaining part of man? Wont Helen Mar explain? Don't surmise that I am questioning the immortality of the soul. Far from it. I have my own way of demonstrating it; but I believe Helen Mar can add confirmation to my own views and help man-

kind on this most interesting of all subjects."

In reply we will say, that we believe in an omniscient and omnipotent power that will, in the eternity that awaits us, bear us ever on to more delectable heights of social, moral and intellectual grandeur. That will dispel all dark superstitions and render the laws of the universe, and the manifestations through their infinite operation, the revelators of divine will. We recognize an eternal, immutable and ever unchangeable law in all things that are presented to view. We recognize in each and every individual the progressive evolution and development through this immutable law that will eventually carry us so far above our present conditions, mentally, morally and socially, that from our present standpoint we would deem as Gods the manifestations then presented. But so far as the individuality or identity of each is preserved throughout the endless infinitude of relations and conditions, nothing can be proven by facts or de-monstrated by results. We can only reason from cause to effect, and in thus reasoning we must not sight of the infinity of the laws that govern

To say that there ever will be an unconscious cerebration into the divine mind, or a mergence into the great whole, to become redistributed, would only be assumption so far as any positive knowledge can be deduced from the logical sequence of events. But from what we can deduce from the logical sequence of events, and the effects presented to us from day to day, we think we can conscienciously analyze and convince even the most sceptical of the fact of a permanent individuality or identity after death, if we cannot prove that we will retain it, throughout the infinitude of relations and conditions.

We would say first, that from seeming chaos, or a conglomerate mass of atoms are outwrought and builded up all manifestations of individuality or expressions of identity; that so far as man can fathom the infinitude of past conditions he has found nought but chaotic confusion, but through evolution and unfoldment there is outwrought order, harmony, and individuality or identity. When the laws that govern the universe have, through evolution and unfoldment, established identity or in-dividual entities, and each and every manifestation presented partakes of the divine intelligence, has also been outwrought through the action of matter, and has become an individualized ident ty through the universal laws of nature, and foreign to what exists as perishable matter, we have a spiritual existence that, so far as the knowledge of mortals or spirits can define, is imperishable, and has become imperishable through the same laws. can any one conclude that this spiritual existence can retrograde or become again the gross matter from which it has been propagated or evolved?

If the old theological idea of a personality in a

God or the universal cause, that has for 1800 years been foisted upon the children of a common huma ity, was still admitted to be true, we think this question of an unconscious cerebration into the Godhead would never have come to the surface. But thanks to the intelligence of the age in which we live, these questions are being propounded, and these subjects are being discussed pro and con, and we are glad to throw what little light we are able to upon the illimitable sea of inquiry, and hope that brighter scintillations from more logical reasoners may be awakened thereby. We are only skimming the surface, endeavoring to awaken thought, and are pleased to know that we have evidence that what we have given has not fallen en tirely lifeless. From near and far comes the echo of a freer and more general disquisition upon all subjects relating to the universal chain of cause and effect, which we hold is a beacon light in the fi mament of life, that will eventually irradiate our

pathway and bless all mankind. To show more conclusively that we retain our individuality after death, we will direct your attention to laws not sufficiently understood at present. to allow a full analysis, namely—the action of mind upon mind, through psychological and mesmeric principles. We have every evidence that can be presented to intelligent minds, that individuality or identity is preserved after the change called death. These evidences are given through what are justly termed spirit communion, or the sweet assurance of the recognition by our loved friends from the other shore, the indisputable evidence of which is given daily, yea, hourly, through the sentive organisms of mediums; but if those seeking after truth shut their eyes and swear the sun does not shine, it is absolutely beyond the ability of mortal or spirit to prove to them the facts borne

out in these presentations. We cannot compel people to analyze or accept any truth, however important it may be. Unless our anxiety to solve these problems is greater than our superstitions, our dogmatic and creedal influences, they will overbalance the desire for truth, and we will ever be questioning and never will arrive at any satisfactory conclusions in regard to these subjects. We should ever be receptive to any and all facts that may reveal new truths. We can only present facts, and from them conclusions must be deduced. We cannot see, hear and digest for others. If mankind prefer to starve when the bounteous behests of nature bequeath an illimitable and boundless munificence, it is to their detriment and not to the one presenting the facts for their

consideration. All conditions and relations in their infinitude work out the ultimate of existence through divine laws, and when the spirit world becomes, through the infinitude of relations and conditions, more pal pably united with the mortal spheres, will all thoughts in regard to a permanent individuality, or an unconscious cerebration into the divine mind or into the great infinite whole at death, cease. In to a full opening of our understanding.—Alexander reasoning from cause to effect we find all things Pope.

of the infinite results of creative munificence can only be deduced from the experiences of the past and the presentations of the present, yet we feel justified in asserting that, in place of a finality of the nature and character deflued or outlined in the question as to whether the mind, soul and spirit s disintegrated and is redistributed at the change called death, it becomes more clearly defined as an individual entity. As death is the only change known to mortals through which such a condition can possibly intervene, and as even the questioner has had indisputable evidence of individuality and spirit identity through communion with loved ones from the other shore, as to the truth or falsity of the proposition, we must arrive at the conviction of a permanent identity or the individuality of all en-

Having entered upon the field of active, energetic thought, with a determination to break down as far as possible all theories and dogmas, all thoughts and convictions, not based upon facts or the natural results of the universal law of causation, and to present something more tangible, more comprehensive, and more in accord with the laws that govern the universe, we will say that all questions will be answered to the best of our ability, but will ask of all that they will not shut out the light of day or close their eyes to facts presented. All truthful manifestations of natural laws are just disquisitions for all mankind to analyze, digest and apply, and all deductions and conclusions must be based upon them and not upon suppositions or vague, wild fancies. Facts are alone the sine qua non of demonstrable truths, and when we can look facts squarely in the face and swear by them, whether they coincide with preconceived notions and theories or not will the effulgent rays of divine truth shed their benign influence over all.

Another vague, illusory, and fanatical idea ad vanced by theological teachers, that must be proven as farcical and as damnable in its finalities as foreordination or predestination, is that of the immaculation conception, or the embodiment in flesh, of he infinite creator of the universe, and compelling his children, whom he commands not to kill, to disobey this divine command to relieve from the penalty of disobedience, and to render nugatory the laws of his own divising. Think of an omnipotent power, an infinite law, taking upon itself finite conditions to redeem from infinite damnation the manifestations and expressions of its omnipotence, and the effects of its unchangable and immutable laws. Can any supposition in regard to the omnipotent and omniscient power of creative munificence be more supremely rediculous or absurd than

The creative power of the universe holds all laws natural or divine as one, and we ignore all theories that admit of any manifestation or expression outside or beyond the natural and universal laws that are coexistent with all matter and govern it. We would ask, what is an unnatural production?
If God is all things, then all things that exist must be God. This is admitted by all thinkers and by the most eminent men of the day. If God is all gs, how is any presentation of nature to be de ned as holding an existence outside of God, outside of natural laws?

All manifestations and expressions of infinite law must be in harmony with the law. Infinity as deined embraces within its immensity all that is possible to man or angel, seraph or God, and through-out the infinitude of relations and conditions all things are outwrought through the universal and unchangeable laws of the universe. We care not what you denominate the creative power of the universe, whether God, Jehovah, Deity, Trinity, or Christ, we ever find, from an analysis of the term, that it is simply man's definition and conception of the force or laws by which all things are created or developed. Again we say, that all laws of causa-tion are not only infinite, but universal, and inherent in all manifestations or expressions of the infinitude of relations and conditions. Taking this view, which we think all will admit as rational and easonable, what becomes of the immaculate conception, or an unnatural or supernatural presentation of nature's immutable law?

We may be asked, if an especial law, a special providence, or an especial will, wish, or decree of omnipotence, may not have given humanity this mmaculate conception as evidence of divine love and mercy, to save from condemnation the depraved and miserable sinners created through universal laws? We do not admit of an infinite governing by special laws, therefore this theory falls lifeless.

Does not this speciality bear upon its face an absurdity? God being omnipotent and omniscient, and as all laws are infinite and universal, would it not have been quite as reasonable to have changed the infinite laws of the universe to comport with this especial law, and created all things by and through the same speciality, thereby rendering all immaculate, sinless, holy, pure and godlike? Our objector may say, this would not be in accord with God's livine nature; it would detract from the plan of salvation, the quintessence of infinite love, mercy and justice. It would detract from the reverence due o the God of the universe; it would in fact make us all Gods, and thereby render null and void all efforts to restrain from sin and bring to repertance the children of humanity. If there were nothing to be restrained from, nothing to repent of, what need f any effort in this direction?

We would ask, by what authority does man foist pon his fellow-men such pernicious doctrines as pecial laws, special providences, or special means r the accomplishment of certain ends or purposes f divine omnipotence and infinite omniscience? It would seem that mankind could map out and conceive a better plan to redeem their fellow-men han is offered as the divine effulgence from the ininite creator of the universe.

Think of a parent putting to death an innocent child to expiate the sins of guilty brothers and sisers! But it seems that even the sacrifice of the Christ was insufficient to redeem or restore mankind, as we are taught that our friends are taken from us, that loved ones are called to suffer and, die, that we may be brought to a realization of our unworthiness, caused to repent, and to be born anew, that we may be washed clean in the blood of Christ. This, we are told, is typical, but we are ooking for facts upon which to base such theories. Do we find them in the realm of infinite cause? We do not; we find all nature attuned in harmony; We find all things that exist the direct results of causes at work to produce them. We find all causes beyond the possibility of man or Christ to emove, change or stultify, and that man is entirely irresponsible for the results. We find all the laws of causation infinjte and universal, inherent in all natter, by and through which all the manifestations of nature are outwrought, and that only through the infinity of the law of evolution and unfoldment will mankind ever work out of darkness into light; out of doubt and distrust into knowledge; out of ignorance and superstition into truth and demonstrated facts.

I am inclined to believe that we may probably have passed through some states of being before this, though we are not now conscious of having assed through them; and may probably pass through other stages without being conscious of called exposures, have often been effected, in this. A child does not know the design of his wisdom, by controlling spirits, and the medium be parents and may think them severe, while they are only endeavoring to do him good, till he is fourteen or fifteen, or perhaps till he is four or five and twenty. It may be thus with us and our great parent, and we may pass through as many stages of being as they do through years, before we come

governed by the same laws, and although a finality | Spiritual Vampirism and Kindred Subjects. | supernal wisdom on the part of augel emissaries, as

Editor of Mind and Matter:

Having promised to further elucidate the subject of the "Temptations of Jesus," I will give a bit of experience as the best mode of explaining. About the philosophy of temptation. I was impressed come to you for the purpose of corroborating some facts, or truths, which you have logically placed upon your mental tablet. You have discovered that the spirit world is typical of the physical plane. There exists there all the forms and scenery that are beheld in the earth sphere, though in far greater and grander sublimity. But henceforth you cannot rely upon what we say."

This last clause cast a shadow of gloom over my spirits. It was a problem, however, the solution of | itable, but knowing that the angel world doeth all which I was aware, was of vast importance, and furnished a key that would unlock many mysteries connected with spiritual phenomena, and which I would at some future time fully understand. From that day to this I have mainly depended upon my own reason and judgment in relation to any spirit message that might be given through my own physical or mental organism, which all must do to arrive at certain knowledge of laws pertaining to the world of spirits.

During the two years interval between the time

of receiving the above message and the time of being referred to the passage that relates to the "temptations" of Jesus, I was constantly enrapport with or clairaudiently, in relation to laws pertaining to the various modes of spirit communications, and the whystand wherefores of the spiritual or unseen embryo. universe. Various ideas, both false and true, or contradictory, were impressed, and I was required to exercise my own reasoning powers in making de-cisions as to what was true or false, and thus I learned the wisdom of the modus operandi of false impressions and false messages in the developing process. The developing process, thus carried on, enabled me to fortify myself in relation to the ments of the supernal laws relating to the processes platform of true selfhood, or independence of sentiment in relation to the grand principles, upon which the supernal worlds guide and direct in all to do so. things pertaining to the affairs of subordinate worlds The ordeal through which I passed was that transpire along the pathway of progress are not unlooked for and create in me no alarm.

I will now endeavor to give an outline idea of some of the processes of the fourteen days' and nights' "temptations." At the commencement of the process I was a believer in the Vampire dogma, and I desired to know of the spirits of my particuprotect myself and friends on "this side" from fraud and impositions of "undeveloped" and "lying spirits," (though I had been taught that I could not ely upon what the spirits might say), and accordingly signs and pass-words were given me by those spirits, purporting to be my father and other of mv most confidential friends. But, these signs and pass-words, it is needless to say, were of no account whatever-were no better than the "ironclad" oath as a test of identity, as proposed by the Rev. J. M. Peebles. My spirit friends, who gave me the tests of identity, put such into practice at the commencement of the ordeal, and for a little while worked splendidly, but soon, in defiance of the tests, evil spirits would get control of my organism, and the more I used the pretended tests, the more I was deceived and the more I saw the fallacy of any tests that spirits might offer or mortals devise. These may satisfy the over credulous.

but the over skeptical will not believe though "the

dead be raised.' It is only the deliberate and quiet reasoner that can arrive at the truth without an almost endless repetition and routine of the deceptive processes. It is difficult to say which will arrive at truth in relation to the mysterious spiritual phenomen: first, the over-credulous or the over-skeptical. I might repeat the fact of an invaluable truth continually for a lifetime and such not be accepted until the present generation shall have passed away. Deceptions, fallacies and falsehoods, and plain truths, are alike levers to lift mankind out of the pit of ignorance and superstition. God has placed man in the midst of deceptions, and to overcome is the only alternative. Let us understand that spiritual phenomena are fraught with deceptions and fraud in the common acceptation of the term, wisely mingled with truth by wise angel emmissaries in perfect accord with divine law. Let the investigator of spiritual phenomena be too credulous or too skeptical, shutting out reason and deliberation and the most valuable of truths, are trampled under foot. Make a dogma popular and espectable and its adherents cease to progress. Make it popular to put mediums under popular tests and eventually all confidence is lost in the nonesty and sincerity of mediums so tested, at least this is the natural tendency, and this course pursued persistently will accordingly vitiate the ethical and spiritual value of the manifestations if they do not cease altogether. When we know that wise angels are the producers of all spiritual phenomena, then may we trust and confide in the spirit controls to manage the seances without moral interference.

All mediums are chosen and controlled in accord with supernal law. A materializing medium, for example, may, for wise reasons, be chosen from the low-down class and be known as an immoral person, and while the manifestations may be of an astounding character, usually the medium may be tempted by his control to commit fraud, as a means of subduing and bringing to repentance so valuable an instrument. It is not impossible that an "exposure" may be effected by the control of the medium "exposed" in a manner that carries conviction of fraud to well disposed persons, and the medium be entirely innocent and ignorant of anything connected with such "exposure. I have no doubt from the experiences I have passed, that so compelled to bear the burden of the penalty of fraud, but be assured that there is always a manifold compensation in store for such mediums, for they will ever be victorious as wise controls see fit. If a person is a medium by selection, for important manifestations, be assured that "angels will bear him up." There may be exceptions to this rule, but such result would necessarily be in accord with

means of effecting important changes in the world's progress.

Jesus was crucified by order of the supernal courts. He fulfilled his mission and passed on to glory. A medium may suffer the pangs of many deaths, and remain here as an instrument, in the hands of angels, and suffer terrible persecution, while a passage to the other sphere might be called the year 1859 I was directed, clairaudiently, to go a providential escape from terrible suffering. I and read the fourth chapter of Matthew; but as I have experienced, at the hands of angels, the sufferdid not at first heed the command, for reasons ings, no doubt, of many deaths, and I am thankful hereinafter stated, the command was repeated to the good angels for the mental illumination atbrice before I obeyed. After reading and re-read-, tained thereby. I would willingly submit to aning the first verse, and deliberating thereon, I be fother fourteen days and nights ordeal, at the hands came impressed with an idea that never before en- of those designated by vampirists as "undeveloped" tered my mind. I quoted the passage in question and "lying spirits," if needs be, to complete the in my last article and gave an outline of the new process of another degree of development of an dea, simultaneously with what may be termed equal progressive step up the ladder of spirituality. O, could all realize the sublime fact, that all spiritwith what afterwards proved to be a reality, viz: ual phenomena are produced by competent angel that it would be necessary, for the purpose of missionaries, who have graduated in the school of mediumistic development, that I should within a Christ and have put all things of a brute or animal few months pass an ordeal similar to that of the nature under them, it would be a joy to me inex-'temptations" of Jesus in the wilderness. It may pressible; but such is not ordained to be till long be well to mention that some two years previous after the cold clods of earth shall have long ago to this event I received a message clairaudiently, covered my mortal remains; yet I hope to remain unasked for, from an unseen intelligence, purport here till a goodly number of mediums will be ining to be the spirit of my father. The substance strumental in proclaiming "the glad tidings of great of the message was as follows. "My son, we have joy;" as incident to the inauguration of the angel spensation of such sublime truth.

Even now I feel to rejoice that the summit of vampirism is nearly reached, though not till other absurdities are added, that all may pass out together, leaving only the gold of true angelism. Yet a little longer and the change will come, though frauds, antagonisms, schisms, and a general "breakng up" may constitute a crowning ordeal of Spiritualism, on a general scale. A bloodless war is inevthings well, I feel resigned, let the consequences be what they may, which I could not if I believed as most Spiritualists do, that we ever dwell among the slums of the spiritual sphere or rather among the slums of this world that pass "over there," the spirit sphere having no facilities for lifting the undeveloped out of the pit of degradation, and place them immediately under the tuition of wise teachers To me it is one of the greatest absurdities that undeveloped spirits, on account of their grossness, cannot pass immediately to the spiritual sphere proper, which I verily believe exists in the form of a zone or belt just beyond our physical atmosphere and there enter at once as a school adapted to his spiritual intelligences, impressionally clairvoyantly intellectual condition, of whatever grade of development or however low down in the scale. Our world can be little other than a spiritual world in

The spiritual world was doubtless, millions or years in the past, undergoing the same processes of development that our world is undergoing to-day. If this be a fact and progress was the same there as here, what think you, gentle reader, will be the duced freely, to avoid confusion let one person only facilities for educating the undeveloped that come to us from other countries? I fail to see why the lowest specimen of humanity, from Africa or Patalowest specimen of humanity, from Africa or Patalowest specimen of humanity and the same as the indepth of the same as th terially shortened the duration of the ordeal experiences; but as yet, I had scarcely learned the rudi- why the spiritual form of the former cannot ascend in the same etherial vehicle that the latter can. through which I would be enabled to reach the have no doubt that the gross earthly form of even a Hottentot could be transported to the spiritual sphere proper if wise spirits should deem it wisdom

There is ample evidence of the fact that spiritual beings can transport ponderable bodies through typical of an ordeal process through which the the atmosphere with facility, and this is but one of spiritual temple must pass to reach its grand the least of the many wonders performed by spirit icme; therefore the antagonisms and convulsions power. If spirits are competent to dematerialize gross physical bodies and then re-materialize the same, or cause solid matter to pass through solid matter, and perform a thousand other equally as-tonishing feats that are inexplicable to the most wise of mortals, is it probable or possible that these physical demonstrations are the works of undeveloped spirits, or spirits with forms so gross that they lar friends and relatives "over there," how I might | are unable to perform the feat of transporting their spiritual bodies to the spiritual sphere proper, as they may have a desire? And who can doubt their having a natural desire to at least visit this supernal sphere? Again, the wisdom manifested in not giving information in relation to that which seems of the utmost importance that we should know. Is it possible that spirits, our guardian spirits, withhold the facts about many things that we greatly desire to know? As a rule, no evidence can be obtained from spirits in relation to so-called criminal acts that will implicate a criminal. Why don't the guardian spirits of the parents of Charley Ross impart the desired information in relation to their darling boy's mysterious absence? I offer the key to these mysteries, but as yet very few accept." Eve the best clairvoyants are unable, with their far-secing vision, only as a rare exception, to impart the desired information that will convict criminal. The exceptions to these rules prove the fact that the facts in such cases are known by spirits, but supernal law strictly prohibits the divulgence of the facts in such cases only through cer-tain designated channels. The spirit artist, Mrs. Blair, when she sits to produce an emblematical family record without the least information being given by the family or others, never fails to desig nate with appropriate symbols, each and all of a large family, distinguishing the living from the dead, and even giving all the names correctly written upon each symbol so finely as scarcely to be distinguished by the naked eye, the medium being perfectly blindfolded. In this and many other cases the control is perfectly familiar with all the circumstances relating to certain classes of facts. Why do not controlling spirits give information in relation to other classes of facts? Simply because it is not wisdom to do so. I propose in future to give the reasons why it is not wisdom to impart such information. D. G. MOSHER. Mosherville, Mich.

Hygienic Institute.

Drs. W. W. and Mrs. H. B. Cochrane are about to establish, in the City of Brotherly Love. a Hygienic Dispensary, where the poor can be treated without drugs.

Such a thing is not known elsewhere in the world. It will be conducted upon the Christ prin

ciple, and will admit all, especially the Chiname and the colored people. When all men follow the Christ idea, in the treatment of the souls and bodies of men, they wil commence with the lowly and the down-troddenknowing that they themselves cannot go higher ex cept by the uplifting of those beneath them. When statesmen, clergymen and physicians learn that the human race is one family, and that a part of it cannot be cast out nor injured, without injuring the whole, we shall have truer legislation and better prescriptions for both souls and bodies. A

clergyman once asked Col. Robert Ingersoll how

he could have made the world any better, had he

been the author of it. And this was Robert's re-

ply: "I would have made good health as catching When Col. Robert Ingersoll learned that disease is remedial effort—a process of purification, the very best that nature can do under the circumstances and that it is to the diseased body what lightning an thunder are to the vitiated atmosphere; he will then know that it is a blessing instead of a curse, and that good health is really more catching than dis ease. But, man-like, he would reverse the order o nature, that he might sow evil and reap good.

The belief in the immortality of the soul is the only true panacea for the ills of life.—Lord Byron. Spiritualism

There seems to be an unusual desire among persons who have never had any experience in Spirit ualism, to make an investigation of the phenom ena. Many want to visit private circles already organized, where curious and wonderful manifes tations occur. This is asking too much, because such persons are merely actuated by curiosity, and they had better stay away. To all persons who honestly desire to ascertain the truths of Spiritualism, the following form, taken from the Loudon Spiritualist is commended to their attention:
Liquirers into the phenomena of Spiritualism should begin by forming circles in their own homes, with no Spiritualist or stranger to the family pres-

ent.

The assertions of a few newspapers, conjurers, and men of science, that the alleged phenomena are jugglery, are proved to be untrue by the fact that manifestations are readily obtained by private families, with no stranger present, and without deception by any member of the family. At the present time there are only about a half-dozen proessional mediums for the physical phenomena in all Great Britain, consequently if these were all tricksters (which they are not), they are so few in number as to be unable to bear the imposture theory as the foundation of the great movement of modern Spiritualism. Readers should protect themselves against any imposters who may tell them that the phenomena are not real, by trying simple home experiments, which cost nothing, thus showing how egregriously mistaken those are duped who trust in worthless authority.

One or more persons possessing medial powers without knowing it, are to be found in nearly every household, and about one new circle in three, formed according to the following instructions, obtains the phenomena: 1. Let arrangements be made that there shall be no interruption for an hour during the sitting of the circle 2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit in subdued light, but sufficient to allow everything to be seen clearly, round an uncovered wooden table, with all the palms of the hand in contact with its top surface. Whether the hands touch each other or not is of little importance. Any

table will do. 3. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them 4. Before the manifestations begin it is well to engage in general conversation or singing, and it is best that neither should be of a frivolous nature.

5. The first feeling of the invisible power at work is a feeling like a cool wind sweeping over the hands. The first indications will propably be table tiltings or raps. 6. When motions of the table or sounds are pro-

duced freely, to avoid confusion let one person only speak; he should talk to the table as an intelligent being. Let him tell the table that three tilts or whether the arrangement is understood. If three raps be given in answer, then say, "If I speak the letters of the alphabet slowly, will you ignal everytime I come to the letter you want, and spell us out a massage? Should three signals be given, set to work on the plan proposed, and Should three signals from this time an intelligent system of communication is established. 7. Possibly systems of other forms of medium-

ship, such as trance or clairvoyance, may develop; the better class of messages, as judged by their re-ligious and philosophical merits, usually accompany such manifestations rather than the more bjective phenomena. After the manifestations are obtained, the observers should not go to the other extreme and give way to an excess of credulty, and should believe no more about them or the ontents of the message than they are forced to by indeniable proof. 8. Should no results be obtained from the first wo seances, because no medium chances to be

present, try again, with other sitters. A medium s usually an impulsive individual, very sensitive to nesmeric influence.

Women as Medical Practitioners.

Snowville, Pulaski Co., Va., March 4, 1879 FRIEND ROBERTS:-I was very much pleased with he address of Prof. Davis in No. 14 of MIND AND MATTER. It was so generous toward woman, perhaps I should say just. But it takes a generous man to make a just one where equality of sex is called in question. It requires one to stand firm against old time prejudices and theology, to combat the things that are, for the benefit of the things that should be. Man at large is loth to give up his supremacy. Like the priest, he has the power and clings to it. But the day is close at hand when women will no longer submit to be set aside as an inferior being. Especially she is needed in the medical ranks. I know of so many women who need advice and help for delicate female complaints-young girls and single women, who will die sooner than have a male doctor called in, but who would gladly consult a woman if there were one in whom they could feel confidence as a medical adviser. It may be a false delicacy—but it is, and therefore the remedy for it is needed. should enter all medical colleges on a perfect equli-ty with man. The day will come when sexology will be just as freely discussed between man and woman as phrenology or theology is now. And when the veil of secrecy and false delicacy is thrown are studied and understood, the world will be wonderously and marvelously improved. The real innate purity and goodness of humanity will be increased a thousand fold. Intellectual development always purifies and refines. The thinker and the scientist are rarely profligates or sinners; All that elevates either sex raises both, and makes the grand sum of human virtue and human happiness

The day is not distant when women will stand Letter A, number one, all over the land, And men humbly bow as she waves her hand,

A right royal queen. V. Woodhull has said it, and I say it too, And firmer believe, as the closer I view This question of questions, and so friends must you And will yet I ween.

ELMINA D. SLENKER.

and sickness, even unto death, its advantages are so visible that almost all seek such a consolation, and when it speaks peace and hope to those who have strayed from its path, it soften feelings which severity must have hardened, and leads back the wanderer to the fold: but when it clothes itself in nger, denouncing vengeance, or shows itself in the pride of superior righteousness, condemning rather than pitying all erring brothers, it repels the wavering and fixes the unrepentant in their sins. Such

When religion supports the sufferer in affliction

religion can make few converts, but may make many disenters to its tenets, for in religion, as in everything else, its utility must be apparent to encourage people to adopt its precepts. The utility is never so evident as when we see professors of religion supported by its consolations, and willing to extend those consolations to those who have still more need of them—the misguided and erring.—

Historical.

SAINT FRANCIS

THE PHENONEMON STIGMATA, St. Francis, a canonized saint in the Romish

Church, was a religious enthusiast or zealot, who appeared on this mundane sphere in the latter part of the 12th century, and the operation of stigmate being performed upon his person, his immediate followers, members of the Franciscan Institute, so blazoned the fact with great pomposity, that it is not improbable, that some of them, suggested that he presented a re-incarnation of Jesus Christ. This idea, however, is repudiated, to some extent, by the church, of which he is a saint, although he

held in the highest veneration. His earthly life was remarkable for singular events, which, to the mind of a free-thinking philsopher in these days might superinduce the hought that his religious enthusiasm might not be nantly termed monomaniacism. He was born at Assisi in the year 1182, and

osed his earthly career in 1226, aged 44 years. In his early days he was a chivalrous young man and fond of fighting. During a battle at Perugia he was taken prisoner and held in captivity for one year. He was taken sick, which turned his thoughts heavenward, but, getting well, he re-engaged in military enterprises. He was afflicted a second time with sickness, and then he vowed to change his course of life if he regained his health. He took the gospels as he found them, and resolved to follow in the footsteps of Jesus of Nazareth. He made a pilgrimage to the alleged tomb of St. Peter at Rome and there offered all he possessed on earth to God. Upon returning to his native place he clothed himself in the dress of a mendicant. All the money his father sent him he gave or offered to a priest who was building a church. He took refuge in a cave to avoid his angry father; and finally he renounced all earthly possessions and paternity, and said he had only one father, "He that is in Heaven." From this time there was no menial position too low for this enthusiastic dreamer. He pauperized himself, begged at the gates of monasteries, served the lepers in the hospitals with assiduity. When he was twenty-six years old he threw aside his staff, his shoes, his clothing and dressed himself n a coarse woolen gown, with a piece of rope to girdle it around his waist. He was joined by two other visionaries, and these three formed the nucleus of the Franciscan

institute, founded on three vows, chastity, poverty, obedience. In the year 1216 this monastic order was approved by Pope Innocent III. The order increased numerically, and Francis sent five of the rotherhood to Morocco to convert the Moors. This resulted in the martydom of the five adventurers. Francis went to the Orient and preached his gospel in the presence of the Sultan, but it had no particular effect upon his royal highness, except a promise of more indulgent treatment of the Christian captives, and to allow the Franciscan Order the privilege of guarding the Holy Sepulchre. On September 17th, 1224, while he was at Monte Alverno, in Italy, he, during prayer, received the stigmata, marks representing the wounds of Jesus, ncident to crucifixion. He paid the debt of nature n about two years after the stigmata event took place. The works of St. Francis consist of sermons, letters, proverbs, hymns, moral and apothegms, some of them being esteemed as very beautiful and full of the tenderest expressions of love to God. The effort to make him the parallel of Jesus, involving the mysterious process of re-incarnation, is regarded as a work of misdirected zeal on the part of the order which he founded, as above stated. He was canonized by Pope Gregory IX.

A Preacher from South Carolina.

in the year 1228.

Rev. Dr. Turner, colored, of South Carolina, spoke at the African Wesleyan Church, on Sixth street, above Lombard street, on Sunday evening, March 9. His remarks were of the most liberal character, a la Beecher. Among other things he said that Moses never wrote Deuteronomy, because his death is recorded in that book. In regard to the present civilization of America, he thought that of the African race was at a very low ebb, much lower than that of the white race. In his travel North, from South Carolina, he stopped at Washington, tired and hungry. He was compelled to call at five places in the Capital city before he could obtain even a cup of coffee, and the quality of that was not such as to commend it. He contended at some length, to elucidate the point, that all improvements for the benefit of the human races resulted from fanaticism. All progressive men were, or are, regarded as fanatics. W. Lloyd Garrison, Wendell Phillips, John Brown, John C. Fremont, Morse, Eddison, Erricson, Garibaldi, Kossuth, and hosts of others, who have done good in the world at large, come under the general head of fanatics. If a man should make one step in advance of old notions, either in theology or philosophy, or inventions, of any kind, he is sure to be called crazy, a lunatic, or fanatic. This is history, and it is repeating itself every day, and it will so continue until the moral and intellectual standard of mankind generally; becomes elevated or more refined. Christian civilization, at the present time, is a failure, and it is getting lower and lower. The whole Christian world is not in advance of but it is absolutely far behind the Hindoos, three thousand years ago. Christianity, with all its boasting, is retrograding. and unless some movement is made, say unless aside and the true physiological and sexual laws some fanatic appears, it will crumble and only become a matter of history. Who among the white,

Science at Fault.

the black, or any other race, is willing to brave the

epithet of fanatic, by taking a progressive step?

Liebig's mind was possessed with the idea that of all the various forms of life upon the earth, vegetable life, alone, has any affinity with "lifeless inorganic nature." He very truly says that animal life derives its life solely (principally (?)) from vegetable life, and why could he not see that vegetable life derives its life (principally) from mineral life? When will man learn that matter, whether mineral or vegetable, is all life; that the line between mineral and vegetable life is imaginary, and that the supposed chasm is in the brain of the investigator. "Organic and inorganic matter!" think of the scientist, the teacher, using the English language in such a fashion. All matter is organic and has a common root, and is without arbitrary divisions and distinctions. Mineral, vegetable, animal and spiritual life blend and melt into each other, s do the colors of the rainbow, in perfect harmony and beauty, and though orthodox scientists may wall them into separations and divisions, as have the orthodox clergymen the minds and sympathies of the people, with their creeds, the time is even here, when the people are looking across these boundaries, with their own organs of vision unolinded and unhindered, into nature's boundless iniverse, and "dead matter" and Atheism being twin sisters, will go to oblivion together.

Dr. W. W. COCHRAN.

At present, we can only reason of divine justice from what we know of justice in man. When we are in other scenes we have truer and nobler ideas of it; but while we are in this life we can only speak from the volume that is laid open before us.

PHILADELPHIA, SATURDAY, MARCH 15, 1879

PUBLICATION OFFICE, Second Story, No. 713 Sansom Street, Philadelphia.

J. M. ROBERTS..... PUBLISHER AND EDITOR. C. C. WILSON..... ASSOCIATE EDITOR.

RATES OF ADVERTISING; Each line in nonparell type, fifteen cents for the first insertion, and half this rate for each s b equent n sertion.

Special Notices—twenty cents per line for each in-

sertion.
Business Cards and Continued Advertisements in seried at special rates.

Electrotypes and plates will not be inserted.
Payment strictly in advance.
Advertisements intended for insertion, must be left at the office by noon of each Thursday.

TERMS OF SUBSCRIPTION, To mail subscribers, \$2.15 per annum; \$1.09 for six months; 57 cents for three months, payable in ad-

vance—Single copies of the paper, six cents—to be had at the principal news stands. CLUB RATES FOR ONE YEAR.

ive copies, one year, free of postage. Twenty " " " 30.00

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise expressed.

"A Drag on Spiritualism." Reviewed.

In the Religio-Philosophical Journal, of March 8th, is an editorial article from the pen of J. R. Francis, associate editor, under the caption, "A Drag on Spiritualism." Mr. Francis, we were generally informed, when in Chicago, furnishes the brains to put in readable shape the malicious falsehoods which his chief commands. We heartily wish that the latter had some qualification for the position he has assumed, as we could then avoid addressing ourself to Mr. Francis, in criticizing the course of the Journal. As the matter stands we will have to address ourself to the associate editor, as the real author of the editorial to which we propose to reply. In the article referred to Mr. Francis

"There can be no doubt that the many wordy and "There can be no doubt that the many wordy and frivolous communications, the insipid doggerel, and the illiterate and unscrentific addresses, purporting to come from the spirit world through trance mediums, genuine or false, have done much to deter cultivated people from patiently investigating genuine phenomena. Of the addresses claiming to come from spirits known in the earth-life as Bacon, Swedenborg, Edmonds, Mapes, Parker, etc., can we select one that we would submit to any literary or scientific expert in the confident belief that he would say, 'This is characteristic—this is well-worthy of the spirit to whom it is attributed'?"

We must confess that we are surprised, that a man, making the pretension to literary acquirements and ability that Mr. Francis does, should display such a lack of evidence of any justification for that pretension as he does in the last sentence of the above paragraph. Has Mr. Francis ever read the work entitled "Spiritualism," by Judge Jno.W. Edmonds and Dr. Dexter, and has he ever read the numerous communications therein contained, purporting to come from the spirits of Bacon and Swedenborg? If he has done so, is he warranted in saying that he cannot "select one of them that he would submit to any literary or scientific expert in the confident belief that he would say, 'This is characteristic-this is well worthy of the spirit to whom it is attributed!" If he, in his supreme egotism, dare thus assail the judgment, integrity, and high literary character of Judge Edmonds, one of the brightest and bravest and best men that was ever identified with Spiritualism, then we say to Mr. Francis he has overstepped all bounds of forbearance and written himself a dolt. If he has never read those grand and most instructive spirit teachings, he has displayed his stolid ignorance, in saying that communications "worthy of the spirits" of Bacon and Swedenborg do not exist. This assault on the memory of Judge Edmonds shows to what lengths prejudice and arrogance will carry a man, in his efforts to appear, learned, when he is not so. Francis to Edmonds - "Hyperion to Satyr."

Coming to the next paragraph, we find that Mr. Francis had aimed his arrow at Mrs. Richmond; but missing his mark buried it in the memory of one of the most honored and beloved fathers in Spiritualism. That arrow, Mr. Francis, we have returned to you as a never to be forgotten reminder to you, to be more careful in pursuing the art of

With that perspicuity and frankness so awkwardly manifested by Mr. Francis in his attempts to criticise mediums and the spirit manifestations that occur through them, he says:

"We wish to cast no imputation on Mrs. Richmond's ability and medial genuineness in these remarks * * There is much in her mond's ability and medial genuineness in these remarks * * There is much in her discourses that is spiritually instructive and fresh, (How, fresh?) and we have ho disposition to undervalue her mediumship in the least. We maintain, however, that her discourses ought to be judged precisely as we would judge of a human production; and that the pretense that it is spiritual in its origin ought not to save it from the sharpest scrutiny and criticism."

We ask, with all due respect, whether the man who wrote that jumble of contradictions and inconsistencies, shows the least qualification to criticise anything. He does not wish to cast any imputation on Mrs. Richmond's mediumship-no, not he; and yet he proceeds at once to assert that her claim to mediumship is a deception and her discourses only Spiritual pretense. Mrs. Richmond, we are informed, absolutely denies that the discourses alluded to by Mr. Francis, are the result of her own mental action. How are they in any sense her discourses? Is it not amazing how impossible it is for some men to write a paragraph without making a humiliating display of the insincerity that animates them? Mr. Francis has, in his desire to make Mrs. Richmond appear to be dishonest, been forced to admit that "she has manifested extraordinary gifts." What extraordinary gifts if not of mediumship? Would Mrs. Richmond attribute those gifts to spirits, and thereby deprive herself of the personal renown and honor that those gifts would secure to her, if she could, with any propriety or honesty, claim them as the manifestation of her own mental powers? Thank God, and the Spirits who control Mrs. Richmond, the cause of Spiritualism has, in her, a grand, a true and faithful supporter. Oh, how fervently we wish that the R. P. Journal was under the management and control of men who possessed even a tithe of the extraordinary gifts which they are most reluctantly forced to concede to her. Thank God and her spirit guides, Mrs. Richmond dees not manifest the extraordinary gifts of envy and detraction, which her superior gifts of mediumship incite in the mind of her critic, Mr. Francis. What essay, lecture, or other literary or learned production has Mr. Francis ever penned or spoken, however labored or maturely prepared, that can, in any respect, bear comparison with the impromptu discourses and poems which flow, as from a fountain of intellect, through the entranced and unconscious physical organism of Mrs. Richmond? Point us to such a production, before you ask us to accept your criticism of matters that you seem so incapable of appreciating.

Readers, have you ever listened to one of those Mrs. Richmond's mediumship? If you have, you coming—humanity shall yet be free, prosperous it is too crumpled and awry to conceal the dishon-

tion of stupid egotism on the part of Mr. Francis.

"Of the poems so glibly uttered by her in the trance state we may confidently say that as literary and artistic productions they are beneath contempt. The same may be said of the doggerel that comes through Mr. Colville."

We ask when those justly celebrated mediums, or the spirits that control them, ever professed to give a maturely prepared poem without a moment for reflection? We have never known such a profession to have been made. All that has been attempted has been to express in poetic language and imagery the thoughts which the proposed subject suggested to the controlling spirit intelligences. Will Mr. Francis have the irrational hardihood to deny that, as impromptu efforts of human mentality, there is one of those efforts that does not display phenomenal perfection? Where is there a mortal living, or when and where did the mortal live, in the annals of the race, that, unaided by spirit power, ever equalled the poetic productions in question? Mr. Francis, can you point us to one? We know you cannot, and your pretense to the contrary is "beneath contempt."

We thank Mr. Francis for undertaking to criticize our course as the conductor of a spiritual journal, as it enables us to square accounts with him on that score. William Denton, Thomas Lees, and a few other supercillious medlers, have tried their hands at cooking in that direction, but they burned their fingers so badly that they have abandoned the business, as Mr. Francis will very promptly do. Mr. Francis, alluding to ourself,

"The greediness with which some Spiritualists, having control of a press, seize upon everything claiming "spiritual origin," and publish it to the world, is much to be deplored, for it merely excites the ridicule and distrust of all discriminating judges. Here is a young man who was unmasked as an imposter in Brooklyn and Philadelphia. For weeks he has been allowed to pour forth through the press so-called spirit communications, purporting to come has been allowed to pour forth through the press so-called spirit communications purporting to come from Swedenborg, Livingston, Butler, Chalmers, Ap-polonius, Descartes, Melancthon, Diogenes, Lord Bryon, Cromwell, and other great men. Here is a specimen of the utter meaningless stuff—we will not say the bad grammar, for we could excuse that if there were common sense at the bottom of it—but the feeble, pointless nonsense for which Swedenborg is made responsible."

To which we reply that it is most natural for Mr. Francis to writhe and squirm and take on the 'phantods," at seeing a Spiritual paper so honestly, consistently, and fearlessly conducted, as to stand forth in such marked contrast with the dishonest, nconsistent, and cowardly course of the conductors of the Journal, as our paper has done and will do the end. The Journal would have some little claim to be considered a Spiritual paper, if its stupid editor and his brilliant associate would give in that paper the slightest evidence that they honestly recognize the existence of spirits, or that such spirits have anything to do with spiritual phenomena, or with that spiritual teaching which they falsely and dishonestly profess to advocate, but which they are seeking so industriously to betray and destroy. Spiritualism rests on two fundamental facts, or it rests on nothing. First, spirit existence; secondly, spirit return and communion with mortals. Now, reader, if you have been an observer of the course of the present editor and associate editor of the Journal, we ask when and how these hypocritical men have recognized or manifested any fixed belief in, or any desire or purpose to ascertain and promulgate the facts which can alone establish those important truths? With a few notable exceptions, they have rigidly and persistently ignored and excluded all Spiritual communications from the Jourcommunications, the publication of which the editor of the Journal thought would mislead his readers as to the general and natural eumity which he felt against their communion with mortals. We say his natural enmity, because, how could a man feel anything else, who rejoiced over the assassination of his wife's father, his own benefactor, his predecessor, and the sincere and able advocate of

the truths of spirit return and spirit communion? It will be remembered that he has, from time to time, published in the Journal several communications purporting to come from the spirit of his assassinated kinsman, seemingly approving of the suicidal and hypocritical conduct of the betrayer, who succeeded him. Those communications he seized upon, to try and rid himself of the ever present indignant spirit of his murdered predecessor and benefactor, which haunted his guilty conscience. We, too, have several communications, which we intend to publish, most of which we sent to John C. Bunday at the time they were written. The spirit of Mr. Jones has over and over again declared through various mediums, to us, that he never wronged Dr. Pike and his wife; and that up to the moment of his fatal interview with the former, he had no idea that such a thought had ever entered the mind of that man, whether sane or insane. We feel that we have too long withheld those communications from the public. They will appear in the next number of MIND AND MATTER; as the editor and associate editor of the Journal will have it so. The mediums, through whom those communications came to us are as true, reliable and faithful as any mediums that live. As the editor and associate editor of the Journal have, in order to justify their insincere and dishonest conduct, rashly evoked the deeply wrouged spirit of Stevens S. Jones, they will find that it is too late for them to attempt to discredit the communications which alone set that spirit right in the sight of the world. We cannot but think that Mr. Jones, in spirit, must have, prompted these men to render the vindication of his memory a necessity. If they dare to question the genuineness and truthfulness of the communications, we will publish, as coming from Mr. Jones. we are in possession of facts that we will make known, which will settle that matter definitely. But we must return to Mr. Francis' criticism of our

editorial course. When we started our present journalistic enterprise, we marked out the general course by which we intended to be governed. The landmarks of that course were truth, right and justice to all mankind. So far as it might be in our power to follow the course which they bounded, we resolved to proceed. By all mankind we did not mean the few millions of human beings who, in this day and generation, inhabit the earth; but the infinite number of generations that have passed on to a spirit state, or that may hereafter inhabit the earth through the unknown ages to come. It was to this momentous service that we humbly and prayerfully consecrated our mind, and soul, and body. On the altar of universal humanity, we sacrificed the remnant of selfishness which five years of devoted inquiry concerning spiritual truths had not destroyed; then we slung our knapsack for the war, the wearying and protracted war, which the establishment of the truths of Spiritualism required. We saw before us the camp-fires of the spirit hosts, and around us hundreds of thousands of enslaved and groaning helpless ones, who needed but the advancing light of those camp-fires, to rise enfranchised and free. To open communication with the scouts and heralds, which the spirit commanders were sending forth, in all directions, was what we felt it was our first duty to effect. We signalled to those scouts and heralds, along the invisible wires of the spirit telegraph, and back from them came | are your spirits to whom you can consistently point impromptu, poetic compositions delivered through the response, "Brother, be of good cheer. We are them? Do not try that old mask again, brethren,

will know how to appreciate the following exhibi- and happy. Let the office of MIND AND MATTER forth to the world the information and instruction which we are sent, by the combined wisdom of the the reply, "We are prepared to receive and will dethey may concern. We will not stop to inquire whether you have studied grammar in the schools which have graduated such carping critics as the Dentons and Francises, and other opposers of your important mission; it will be enough for us to know that you are of the world of spirit." We are gratified to be able to inform these would-be-considered, learned men, that our invitation is being wisdom speedily, the spirit world will leave them entirely "out in the cold,"

But let us see, after all, whether Mr. Francis is any more competent to write grammatically and logically than the mediums or spirits whom he has undertaken to criticize.

Specimen 1.-"We wish to cast no imputation on Mrs. Richmond's ability and medial genuineness,' says M. Francis. We can very well understand how Mr. Francis could cast an imputation upon Mrs. Richmond, and indeed know that he has done so; but the word "imputation" in the above sentence has no proper relation to the words "ability" and "medial genuineness." Indeed, there is no word in the English language such as "medial" in the sense intended by the critic.

Specimen 2.- "She (Mrs. Richmond) has certainly manifested extraordinary gifts; gifts perhaps inexplicable except under the spiritual theory, though many would explain them by the theory of automatic mental action, put in play by her own latent spiritual powers.' So says Mr. Francis. In the name of Goldsmith's "Village master," or "Dennis McCaster, the Irish Schoolmaster," what does this learned critic mean by that jumble of word riddles? "Automatic mental action!" What is that?" "Latent spiritual powers!" What kind of powers are they? Do tell us, most profound Mr. Francis. If any spirit high or low, learned or unlearned, truthful or untruthful, should perpetrate such an incoherent jumble of thoughts and words, they should be told to "tarry in Jericho until their beards be grown."

Specimen 3.-Speaking contemptously of the improvised poems given through Mrs. Richmond and Mr. Colville, Mr. Francis says: "It does serious damage to Spiritualism among cultivated people (of the Denton and Francis stripe) to have such stuff paraded as a subject for the admiration of Spiritualists." The word "stuff" is singular, and cannot properly be used as a collective noun to designate a number of poems delivered by a number of authors. Equally improper is it to designate them as "a subject," for admiration. Those words are certainly misapplied by Mr. Francis.

Specimen 4 .-- And with this we will cease to no ice the manifest lack of critical acumen which Mr. Francis amazingly affects. He says: "It is said with some force, you must take what the spirit world send you. But the better rule is this: Take only those who manifest by their character that the good and advanced spirits of the spirit world send

What does Mr. Francis mean? Take who? Take those how? Take those into our heads? Or into our stomachs? Take those stewed, roasted, or fried? Take those on the fly? Or on the wing? Take those in and do for them? Or take those Francis, and relieve us of our quandary.

Dear reader, pardon our seeming levity in thus puncturing the inflated critic who has so offensively undertaken, in imitation of fussy hen-hood, to pro tect from mediumistic hawks, and low and depraved spirit kites, those "persons of culture," by the spread of his imaginary expanse of wings. On behalf of those persons of culture, we would suggest to Mr. Francis that he pays them a very poor compliment when he assumes that they are not just as able to discriminate between that which is right and wrong, true and false, good and bad, as either he or his chief can possibly be. It is a weakness that some people have, to think it is their business to attend to every other person's business, and to neglect that which properly belongs to themselves. This weakness seems to be a remorseless incubus with our brethren of the Journal; they not only feel that the government of mundane affairs is their business, but they insist that they have the business of the spirit world upon them as well. This hallucination is sufficient to account for the fact that they do not know the first thing, as to their proper sphere of action.

Neither Mr. James nor ourself has ever claimed that the communications given through him come from the spirits who purport to give them. All that we claim for them is, that they are genuine spirit communications. Neither does he nor ourself claim all that comes through him, in that way, is true. We know nothing about the matter, and do not pretend to know, Mr. Francis assumes to know all about it, and as he can know nothing about it, more than we, he but displays his arrogance and folly.

Mr. Francis and Col. Bundy may think that the readers of the Journal, although persons of culture, are such fools as to need their supervision and guidance in spiritual affairs, but we do not think they are: and we shall be very much mistaken if a good many of them do not, sooner or later, resent their domineering airs.

But let us test the sincerity, truthfulness and honesty of these self-constituted judges of the actions of others, and see whether they are fit to perform that high office properly. They both claim to be honest and sincere Spiritualists. If they are, they must be so because they have had satisfactory proof that the truths on which Spiritualism has any resting place are beyond all reasonable question. What are those truths? 1st. That man, as a human conscious entity, does not die with the physical body, but lives on a continuous life as a spirit. 2nd. That spirits cau and do return to earth, and through a class of persons known as Spiritual mediums, manifest that fact, and hold intercourse, through those mediums, with mortals here. The man, woman or child who has had that proof is a Spiritualist, in the only sense in which that designation is appropri-

Now, in view of the fact that Mr. Francis and Col. Bundy claim that they have had such proof as convinced them of those fundamental Spiritual truths, will they dare to tell the readers of the Journal what was the nature of that proof? Dare they tell them how that proof came to them? Dare they tell them through whom that proof came to them? Dare they tell from whom that proof came to them? We know that they dare not; for should hey attempt it they would find themselves compelled honestly to credit just such spirits and mediims as they are so dishonestly seeking to discredit.

Brethren of the Journal tell your readers where they can find the proof that convinced you of the ruth of Spiritualism. Rest assured that they are just as capable as you were to judge of the value of that proof. Where are your mediums and where

est smirk of those already anmasked visages. It is be a central mundane station, whence we may send | not Mrs. Richmond, Mr. Colville, Mr. James or ourself, that you have assailed, but truth and the eternal Spirit world; and just as surely as truth spirit world, to impart to mortals." We have sent back | will live and error die, just that surely will you repent in worse than "sackcloth and ashes," the patch the messages you may send us to all whom | wrongs you have done and are doing most falsely and hypocritically in the name of Spiritualism and in the interests of its deadliest foes. To you we say that MIND AND MATTER shall be as free to the spirit world as to the people of this globe, in giving truths, of whatever nature, to its readers, and none need read or patronize it who would muzzle it. The mortal offence which we have committed in the sight of such time-serving journalists as Mr. Francis grandly responded to; and that, unless they learn and Col. Bundy is, that we will neither seek to muzzle others or be muzzled ourselves. Try it again, gentlemen. This time you have signally failed.

Has Alfred James Been Fairly Judged as a Man and Medium by His Accusers?

That is a question which properly demands an answer at our hands, and that answer we will make without fear, favor or affection, or any partiality whatever. Alfred James is a poor, weak, sickly and humble citizen, having no special friends on whom he can depend for assistance in case of the direst need, and without public influence. But he is a man; and because he is a man he is entitled to justice, and justice he shall have, so far as

we have it in our power to bestow or enforce it. Notwithstanding his lack of scholastic culture and his humble and unassuming social position, he possesses naturally those physical and spiritual endowments which qualify him to become an instrument in the hands of the controlling spirits, to impart to mortals their experiences, in a state of existence, into which all must sooner or later enter. Discovering that he possessed these endowments, a band of spirits chose him as their medium; or rather were assigned by supernal wisdom to become his spirit attendants and guides. From the moment that Mr. James became the subject of their control, he was deprived of that freedom of will and action, which fixes the intellectual and moral responsibility of human beings. In this, HIS, is not an exceptional case; for all mediums who are, in a greater or less degree, controlled by and subject to the will of others, are proportionately exempt from moral responsibility. Indeed, this seems to be the one great truth, that Spiritualism has heen sent by supernal wisdom to demonstrate and teach to mankind. If Mr. James is the medium we claim that he is-ves, that we know he is-what mortal is wise enough to fix the measure of his responsibility, in following the guidance of those spirit influences that have controlled him? Has any mortal or mortals the right to condemn and assail him for doing that which he was told to do, by those whose direction, whether wise or unwise, proper or improper, he had no power to disregard? We say no-emphatically no!

In our last number we demonstrated the illlegality, brutality and ruffianism that characterized the conduct of William R. Tice and his male and female associates, who, three weeks ago, in the most cowardly manner assaulted Mr. James and his mother. We will now show that their conduct was as dishonest and hypocritical as it was illegal, brutal and ruffianly. The witness we shall call for this purpose is William R. Tice, the leader of he gang, which was composed, according to Mr. Pice's statement, published in the Banner of Light, or March cent of the following persons: Mrs. Dr. Mary Pratt, of Camden, N. J.; Mrs. S. M. Shumway; Mrs. L. M. Hunt, Mr. Alfred Baldwin, Mr. Castner Jones, Mr. R. B. Westbrook, Mrs. Westbrook, (all of Philadelphia); Howard Scrymser, of Brooklyn, and Mr. William R. Tice, of same city. In the statement referred to, Mr. Tice makes no secret of the fact that in attending the seance on Friday evening, two days before the assault in question was made, that he acted deceitfully and hypocritically throughout the whole affair on that occasion, and that it was his purpose then, had Mr. Winner been there to have shown his hand in the game he was playing. Finding himself without the ruffianly force he needed, he admits that he intentionally and lyingly told the medium that he would not be present at his next public seance. This admission on his part shows that where he has an end to reach that he can be a liar and a hypocrite. In order to show that Mr. Tice knew that he had no legal right to act as he did, he admits that Mr. Jones, the Chief of Police of Philadelphia, refused his request that he should assist him (Tice) in carrying out his dishonest and illegal scheme. Mayor Stokley also, to his credit be it said, refused to be interviewed on the subject by the sneaking hyprocrite. In this fruitless attempt to involve the Mayor and Chief of Police of the city, in his illegal conduct, Mr. Tice implicates Mr. R. B Westbrook, man who makes large pretensions as a lawyer, and who must have known that the invasion of Mrs. James' home, in the manner described by Mr. Tice, an invasion in which he and his wife participated, was entirely illegal and most unjustifiable. Indeed Mr. Tice says that he submitted a plan of proceedings to Mr. Westbrook, which was approved by the latter, and was subsequently carried out. Therefore, as Mr. Westbrook was present, he stands in the same hyprocritical and dishonest attitude, in this affair, that William R. Tice does; indeed. in a much worse attitude, for he had, as a licensed attorney, taken an oath to be faithful to the laws of the country. In entering into this conspiracy with Mr. Tice to violate the laws he had sworn to obey, he was guilty of a most serious crime. We say this in regard to the conduct of Mr. Westbrook in full view of the responsibility we incur. in any way that Mr. Westbrook may take the matter. Messrs. Baldwin and Scrymser and the women who participated in the outrage may be, in a measure, excused, on the score of ignorance and moral irresponsibility. Indeed, taking into consideration, the blinding mal ice which seems to have governed Mr. Tice throughout his efforts to injure ourself and the paper we are publishing, he too, may be excused on the same ground. Not so with R. B. Westbrook; his conduct in the affair is without excuse or paliation. None of the persons involved in that cruel outrage. so far as we know, claim to be mediums or subject to the influence of spirits; and yet, to use an old legal phrase, "instigated by the devil," or some other demoniac impulse, they were guilty of great public and private wrongs, in their efforts to crush what every one of them knew to be the truth, to wit: that Mr. James is a medium for spirit control. What is the only wrong which Mr. James is

shown as the result of the outrage committed upon him and his mother to have committed? His "offense has this extent-no more." On Sunday evening, February 23d, at a seance given at his home, Mr. James stated to those assembled that he did not propose on that occasion to give a test seance for spirit materializations, but that he held himself ready whenever any one would agree to pay him the sum of six dollars for a successful seance, to give such seances under strictly test conditions. Indeed, he was at that time under an agreement with Mr. Tice to give him such a test seance within a few days. To this proposition of Mr. James not

would be asked for or enforced. These conspirators, by their silence and the payment of that money, entered into an agreement with Mr. James. with the preconcerted understanding that they would not keep faith with him. Neither did they have the honesty to do it; no, not one of them. Mr. James fulfilled his part of that agreement honestly and squarely, which was that he would not give any strict test of his mediumship, and he was the only honest party to that agreement. He did not tell these violators of honesty and good faith what he had or had not upon his person, or in any nanner seek to mislead them as to what they might vitness. Indeed Mr. James could not know what would occur through him. He had been told that when he sat under strictly test conditions, and had not a garment upon his person, other than his ordinary clothing, that human forms arrayed in costumes wholly different from that which he wore had appeared in open view. From this he rightly concluded that he was a medium for spirit materializations. He knew, from dearly bought experience, that his physical and mediumistic powers were greatly taxed to effect this. He had been told by his spirit guides that

they needed some material in the cabinet out of which they could produce the needed drapery to cover the forms that desired to manifest themselves, and he was told that to provide those materials was as harmless and free rom wrong as to furnish them with the garments that he would otherwise wear in the cabinet. He was, indeed, told by those guides just what they needed, and this was so little, and so inadequate to clothe deceptively even a single form, as to be entirely useless to the medium for that purpose. Mr. James has always said, and still says, that he has no knowledge whatever as to what use the operating guides made of the articles which they requested him to procure. So believing and so instructed Mr. James did, at the seance in question, go into the cabinet with a few of those articles concealed under his clothes. Grant that that concealment was prima facia evidence of dishonesty on his part; and what does that dishonesty amount to, when compared with the dishonesty and deceit of which his assailants were guilty in order to place him in a false light before the public. That is what they set out to do. That is what they attempted to do. That is what they have failed and will fail to do. For just as surely as Alfred James lives, just that surely will the Spirit world vindicate him as a man

But in order to render clear the malice which nas animated William R. Tice throughout his hypocritical and dishonest pursuit of Mr. James, in order that he might injure ourself in public estimation, read the following unblushing acknowledgement of his villainy. In closing his terrible selfarraignment, before referred to, he says:

"Spiritualists at large, and those in Philadelphia in particular, have to thank Jonathan Roberts for the consummation of this matter, I being charged by aim—both as to the Brooklyn expose of Alfred Jumes. nd that of a former expose of a well known medium who attempted to personate Katy King when not under test conditions, and from whom I took a mask, under test conditions, and from whom I took a mask, which I now have, while in my house—with having supplied the paraphernalia for both occasions. If he had investigated the charges of fraud against them in the spirit which he so publicly announced in his paper, that of fairly presenting all sides of every question of disputed facts which should arise in connection with the subject of Spiritualism, this matter would not have caused me so much expenditure of time and money."

Well! Well!! So it turns out, through his own confession, that William R. Tice is not the sincere, honest, public-spirited, honorable friend of Spirituallym that his deluded admirers supposed he was; and that in his brutal persecution of Alfred James, and his public efforts to injure us; he was not animated by a desire to serve the cause of Spiritualism. The personal malice which he entertains towards us, he frankly avows, is the only motive and object which animated him in his detestable conduct towards Mr. James. Is not a man who boldly avows such a demoniac nature, capable of any act of villainy which he deems necessary to satisfy his revengeful feelings. Who ever before displayed such maddening passion as to avow deliberate injury to an innocent and unoffending person, in order that an injury should be done to another? We do not say that no person ever so acted, but when was such a monstrous crime ever publicly avowed?

We have publicly stated our reasons for believng that Mr. William R. Tice furnished the paraphernalia that he used to place Mr. James in a false light as a man and medium, both at the so-called Brooklyn expose, and at the riotous attack at the home of Mr. James and his widewed mother. Those reasons were largely based on the testimony furnished to us by William R. Tice and his associates. The former now furnishes a conclusive reason for believing that we have done him no injustice in setting forth the facts which fasten that outrage upon him. Our readers will remember the ong list of articles which the Brooklyn conspirators alleged were taken from Mr. James' coat, at the seance in that city. The following is an inventory of the things which the Philadelphia conspirators allege they found on Mr. James' person at the time of the attack upon him at his house:

"One red flannel shirt, with silver trimmings; one red flannel blouse, silver trimmings; one pair red stockings; two red aprons; one red cape, braided with white; one pair red slippers, gold lace trimmings; one pair white cotton stockings, very much colored so as to look like pink ones, evidently being used under the red ones; two yards bishop lawn, white; three yards white Swiss muslin (wide); one yard white Swiss muslin (wide); one white cambric muslin robe, to cover the body from head to feet, made like the one taken in Brooklyn, only that was silk; one cherry-colored long silk cap with white and red tassel; one long white cotton cap; one pair of black leggings; one black muslin robe, made so as to slip over the head and hang down over front and back like a priest's garment; one light blue silk scarf; one dark blue silk scarf; one gray gauze scarf; one large piece black tarltan; one and a half yards silver lace, wide; one vard gold lace; two yards of silver lace; one odd blue velvet slipper (one not recovered evidently); one pair of black slippers, lace trimmings; two square black bags, in which were stuffed a lot of the above; these bags had strings on each corner, evidently to be tied on the limbs; one brown imitation hair switch; one black imitation hair switch; and several yards muslin strings very much soiled." Now, in view of that long inventory of the ward-

obe, properties and paraphernalia of that seriocomic actor, Wm. R. Tice, used by him in his star performances in Brooklyn and Philadelphia, it is no wonder "that this matter" has caused him "so much expenditure of time and money." It is singular how much time and money some weak and foolish wealthy men will spend to gratify their selfishness and malice. Can there be a question but that it did take much time and money to get up those theatrirical properties? It is that fact that shows that the great bulk of those articles were never owned or used by Mr. James, for there never has been a time within more than a year, when Mr. James could have purchased such a stock of costumes, we personally know. That he purchased or procured them is so highly improbable as to amount to an impossibility. That he used them at the seance one of the conspirators objected, they paying their where Mr. Tice produced them, is preposterous eve of his departure

money with the distinct understanding that no test | The cabinet in which Mr. James sat at that seance is totally dark, and even if he had had those various articles in there, he could not have used them as has been falsely alleged by Wm. R. Tice Most of those articles were undoubtedly the property of himself, as was plainly manifested by his conduct in taking them away with him as his property. The pretence that he bought and paid for them with the paltry five dollars which he thrust into Mrs. James' hand, is a self-evident falsehood, and leaves not a particle of room to doubt the fact that his whole conduct in this affair was fraudulent and dishonest.

Had nothing whatever been found upon Mr. James' person other than his clothes, he would have been forced into that cabinet, and Mr. Tice would have produced those articles of his, just as he did when he found nothing upon the medium which could account for the manifestations which had taken place. We choose just here to leave the question of honesty as between Mr. James and his accusers, and do not fear the verdict which the public will pass in the premises. If those articles taken from Mr. James' house are not now and were before that seauce, the property of Wm.R.Tice, then he robbed, violently robbed, Mr. James of them and he is as much a thief as any one who ever forcibly and illegally deprived another of his or her property. Is it a case of fraud or theft on your part, Mr. Tice? For the one or the other it is. Please inform us, and we will tell our readers which.

Editorial Briefs.

DEBATE ON SPIRITUAL PHENOMENA .- An interesting debate on Spiritual Phenomena, through written correspondence, between Mr. Jonathan M. Roberts and Mr. Wm. F. Jamieson, is still in progress. According to the programme agreed upon by these gentlemen, the publication of the debate will be begun in MIND AND MATTER on March 22d, and continue weekly, until the close of the argument. Mr. Roberts, affirms the truth of the phenomena, and Mr. Jamieson assumes the negative of the question. The last named gentleman is esteemed as a fluent writer, a deep thinker and logical reasoner, and therefore the debate will prove to be the more interesting to the general reader. The public, must of course, be regarded as the jury, to decide, as to the merits or demerits, pro et con, as evolved or presented in the course of the debate. A more important question than the one at issue, cannot, occupy the attention of mankind.

A RELIGIOUS THEATRE.—A correspondent of a religious turn of mind," suggests that it would be progressive step to arrange for theatrical puroses, the lecture room of the Young Men's Christian Association. He has an idea, that by this arrangement, the "Bible characters could be played, and this would be a much clearer way of explaining the Scriptures to the learned as well as to the unlearned, as the Bible is a very hard book to understand." The idea is not altogether novel, but there is material enough in that volume for hundreds of spectacular dramas of the most thrilling character. The making of Eve out of a rib; the destruction of Sodom and Gomorrah; the turning of Lot's wife into a pillar of salt; Noah's deluge; Jacob wrestling with an angel; Joseph sold into Egypt; Moses coming down from Mt. Sinai with horns on his head like a big bull; the terrible battle scene, where Joshua commanded the sun to stand still; David's victory over Goliath; Saul and the Witch of Endor, David, Uriah and Bathsheba and many other interesting, thrilling and historical things concerning the ancient Jewish nation, would make fine scenic displays and afford splendid opportunities for the introduction of extensive ballet troups. As money appears to be the Almighty God, something like the above would produce more of the "saponaceous compound" than s now realized simply through preaching. UNTRUSTWORTHY CORRESPONDENT .- A corres-

condent of the New Jerusalem Messenger, in an article headed "Revivalism vs. Spiritism," as published in that paper makes two mistakes which are calculated to mislead the reader. First, he says, "that it is questionable which of the two, revivalism or spiritism, is the more dangerous? We believe that both are from similar spiritual causes Both seek to compel belief, to confirm men in the falsities they already have, and to cause the mind to remain in externals." Spiritualism does not Spiritualism develops plain truth. In regard to revivals, it may be said, that is an entirely different affair, not necessary to discuss here. The correscondent further gratuitously says: nanifestations at revivals and spiritualistic circles are brought about in a disorderly way by external nfluences; thus external spirits operate, and it does not require much discernment to see that self-love in some form lies at the root of it." This is another olunder. Everybody who investigates Spiritualism knows the absolute necessity, of perfect harmony in spiritual circles. Disorderly conduct there prevents any manifestations of a spiritual character. It is a great pity that individuals will write for newspapers upon subjects of which they know These are dangerous writers; they are either fools or knaves and disturbers of society. Let all writers for newspapers speak of men and things as they find them.

One occasion-lecture by Prof. Geo. Vaughn, Sunday, 2½ Lyric Hall. "Progressive Religion." William Eddy, materializing medium, who was on a visit to Mantua, Ohio, has returned to Utica,

J. M. Peebles, Spiritual pilgrim' will speak tonorrow in Toledo, Ohio, and in Cleveland on Sunday, 23d inst. Ex-United States Senator Simon Cameron, of

Pennsylvania, was eighty years old on Saturday, Another Liberal league has been organized in California, making the whole number of leagues seven-

Mrs. Bliss will give materializing seances on Wednesday and Friday evenings, of each week, at No. 707 I street, N. W., Washington, D. C. Mrs. Talbot, spiritual medium, arrived in Hempstead, Texas, a few days ago, to give private sittings and lectures from the Bible standpoint.

Mr. Wm. Tebb having paid a long visit to South Australia, in connection with Spiritualism, has returned to London much improved in health. The anti-treating society in Rochester, N. Y., is fully organized. This plan has always been recognized among the well-to-do Germans in their own

At a private spiritual seance given recently at the nouse of Mrs. Makdougal, in London, a spirit form, with a feeble phosphorescent-like light in its hand, gently floated up to the high ceiling of the room. The Oneida Community, in New York State, bases its organization on the main principle im-

ported in the second chapter of the Acts of the Apostles, holding "all things in common." A delicate little girl, while in a trance, said she saw a spirit. Upon being asked to describe it, she replied: "It is shaped like a human being, filled

with light." This medium is about nine years Lottie Fowler, the celebrated trance medium, is n Baltimore, Md., her address being Mansion House in that city. This lady is a very extraordi-

nary trance medium, and is decidedly popular ev-The Baltimore Standard, a sprightly cosmopolian weekly paper, truly says: "When will people learn that a rowdy, rollicksome public assemblage

s not the place at which to expect good spiritual "Another clerical outrage"—"Fallen from grace"—"Another church scandal," and similar expressons seem to be almost stereotyped in the secular

papers all over the country. "Wolves in sheep's clothing," of course. W. J. Colville delivered an address on Sunday, March 9th, in Paine hall, Boston, to a large audi-

ence. His subject was "Prayer and Fasting;" that pleased the materialistic editor of the Boston Investiaator. Mrs. Gardiner, the great slate writing medium, who had been the guest of Colonel Booth, in Hemp-

stead, Texas, for some time, has returned to her home at Marlin. She puzzled the most incredulous persons in Hempstead. Harry Bastian, materializing medium, is at the

home of his parents, North Boston, Eric county, N. Y., where he proposes to rest, for an indefinite period. He left Chicago on the evening of March 7th, feeling gratified that he had outlived all attempts made to destroy his usefulness as a medium and his reputation as a man. A large number of friends assembled at the residence of Mr. and Mrs. Cora Richmond to pay their respects to him on the

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pretend to possess. [Editor.]

Communications received through Alfred James, of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, March 12,

SIR:-It seems that I have come through what might be called immensity to get here. I was a Prince, of Uxmal, southern Mexico, my name Zumantella. I was of the race of Montezumas, of the kingly race of ancient Mexico, and what I am going to say here to-day, is that I am a re incarnationist, and now for the logic to prove my points. If there is so much matter to make up this universe an essence of that matter, which I call spirit, can never become a progressed or an advanced man, until it has experienced in itself, all the different phases of life expressed in that matter. By this process, when you have been born a Prince, or born beggar, you have got to enjoy, or not enjoy, all the good and all the bitter experiences expressed in formulated life in matter, and when you have reached the ultimate of all these experiences, you can sympathize with the beggar, and all the intermediate stages; then you are truly one of the lights of this planet, because there is no woe, no suffering, no joy but what you have participated in, in the mortal flesh. Then and there only are you competent to become an arch angel and sit in judgement upon your fellowmen. There are thousands of spirits who were once encased in mortal forms whose experiences have extracted all the sunshine of life without a shadow. Are they competent to be the Judges? I answer no. Wise spirits have deeply considered this matter, and have come to the conclusion, that by sunshine and shadow, sorrow and grief, and ever-varied experience, will unite us in and everyone will then be able to know that he or she could not have done any better than they did under similar circumstances. The next question is, have I undergone this? I will state to you positively, that I have undergone several different changes in mortal life, and that I am a gainer every time, for that experience rears the monument of my spirit happiness. There was a time when my nation was great, and the golden God of day was our resurrection and life. Centuries have come and gone since then, and outside barbarians have destroyed our civilization, but we, as spirits, by reincarnating ourselves, have kept among men, those sciences and arts, which neither bigotry, superstition nor that misnamed thing termed religion could stop or blot out. This is my individual opinion as a spirit. The process by which this is done, is within the choice of the spirit. Naturally bad spirits will try to elevate themselves after a while, because deformity and immorality are not the proper adjuncts of the spirit, and a naturally good spirit will try to rise in the spirit life, and upon seeing the decline of virtue in mortal life, re-incarnates himself, and thus becomes a kind of savior to the human race.

Now there is another question. If a naturally

good spirit re-incarnates itself, it has to submit to the conditions and proper law of matter, but mind you, by its superior insight, it sees that naturally good conditions will be evolved out of certain kinds of matter, and the spirits knowing this, seizes the opportune moment in the begetting of human kind, and thus becomes a mortal again for the good that he or she may achieve. When certain exhe or she may achieve. When certain ex-periences must be gained in order to be happeriences must be gained in order to be happy a spirit cannot gravitate out of this sphere until it has re-incarnated, and fulfilled the mission of that life; and when a spirit has reached the highest point of a virtuous life in the mortal state, it reincarnates itself only when it wishes to establish a higher order of virtue among men. And then there are thousands of children dving before obtaining any knowledge of this life. They have accomplished nothing. Circumstances were unfavorable for their development; therefore they come here to fill out their lives before they can learn the earth plan. This doctrine is exactly contrary to that taught by orthodoxy, that young children become angels. This is not true, and the doctrine of life is, once

fail, try again.

It is possible, but it is not done for this reason They cannot come in sympathy with you or me. who have reached a mature age, because they are devoid of these experiences, and right here, it is wisely said that sorrow and suffering purifies the soul or spirit. With these children, their lives nipped in the bud, going out before having accomplished anything, it would be a waste of spirit power. It is necessary that every spirit should here go through a life of

This communication abruptly concluded, without the spirit having finished the sentence.

GOOD MORNING, SIR:-To the true Spiritualist the afterlife opens clearly, and positively you understand what you receive. You neither groan or cry to be saved. You make your own spirit your Saviour by learning more and more the intricacies of spiritual life. As you have prepared your own heaven by the justness of your actions, you have thus prepared yourself to give a helping hand to all those in spirit life who are struggling to free themselves from the errors and superstitions of their past lives, and by so doing you increase the happiness of those in your own sphere of spirit life. In my mortal life I understood the phenomena of spirit intercourse, but I did not give that subject as much of my attention as I should have done, for I had many pressing duties upon me in the mortal life. I tried always to act justly towards all those that I came in contact with, when here. Many of my old friends will be glad to hear from me, and to hear that I am receiving just what I merit. I have nothing to repine about and I hope that all those left behind me in the mortal life will "do to others as they would have others to do unto them." I departed this life from Taunton, Massachusetts. My name is James S. Barney. (The guide said in reply to the question we asked, that this spirit seemed to have been dead about one year.

GOOD MORNING, SIR:-Life has its strange vicissitudes and circumstances. He alone is just who, when circumstances are adverse to his undertakings, boldly faces them and does that which his reason tells him is right. I enjoyed the mortal life more on the material than the spiritual plane; but a time comes to every spirit when it must free itself of its material tenderness, in order to gain more knowledge and become freer to act without selfish The great secret to be learned in the mortal-life is; that spirits of the lower orders are forever seeking for mediums through whom they can enjoy the sensual pleasures of their mortal lives. Many men pass a large portion of their lives as good and virtuous citizens, and then suddenly fall away from all that is pure, good and true. And why? Because they have become developed as mediums as they near the grave, and these vile spirits obsess them. Thus they are dragged down. Oh! if mankind would investigate and weigh what I have indicated, and take a lesson, regarding spirit obsession, they would judge their fellowmen with more charity, who are dragged down by those ob-

But some may object to what I have said, and especially those who advocate the doctrine that man is a free agent. The only free agency you have is when you are in perfect physical health and have a conscious power of resistence under those obsessing circumstances. You may be able to somewhat mould your surroundings, but when your vital energies become decayed or broken down, as you near the transition state, you become the subject or prey of those lower orders of spirits. I have watched this matter carefully since I became a spirit, and have become more and more imbued with the idea that if you mortals wish angels to surround you in your earth-life, you must cease to send these devils from your side, and the effort to do this lies with See to it that you have more charity for each other, faults and more kindness for one another. I hope soon to see the dawn of a higher order of mortal-life than now exists upon this planet, when we can all work in harmony, and when the union of spirits and mortals will be complete. May hap-LIEGH HUNT. piness attend you.

HALLOO MATE: Shiver my timbers, I am here. I feel as if I had tumbled from the main-top down to the deck. I've been everywhere; seen almost all kinds of people, and blow me, mate, if I haven't found that almost all nations like gold and silver, and a good many of them tobacco also. Well, I've found that pretty nearly all of them get drunk when they get a chance. Well, this kind of a ser-mon you have had here just befere I arrived, had a good deal of (what do you call that word phi) phiosophy about it, but no fighting. I like a row. I am always around when there is any fighting going on. At suits me. But I don't care much now for rum. I'm getting a kind of weaned from it. But have feasted on it through a good many fellows. as one after another of them have gone to "Davy Jones." When they came up here I felt a kind of ashamed to meet them. I mean those whom I used to drink rum through as my mediums. When they come over here I feel ash med of my treatment of them. So, I'm going to shift my helm on the other tack. I'm agoing to bout ship and sail for the promised land. By that I mean I've got a whole crew shipped up here, and they choose me captain, and so we're going to play the devil with these rum mills. Well, we're picking out our fellows to take their stations. And, do you know, mate, that most of those that run those mills are nothing but damned Catholics. They sell you rum and then go to church and get absolution. So, we'll fix things up in a jiffy, and you won't want much police after a bit. Well, I don't know that I've got much more to say. All I've got to say is, down with the rum, for curse me if it hasn't been the ruin of a good many fellows. I sailed out of Portsmouth, Old England. I went down in a typhoon in the Indian Ocean, All hands on hoard the vessel went down. The ship was called the 'Castle." Captain Leslie was the commander. She was a regular old Dutch tub. It was on the 3d of August, 1834, that I shipped my cable. I know the date, because I kept the log that day. Tom HICKS."

How Do You Do:-Well, I was not of much account when I was here and I don't know that I am of much more now. I went out in a hurry. you see, I got in love with a gal, and the old man and her brothers, you know, they told me to leave; but I was so far gone on the gal, and so it ended in a quarrel, and the old man and his sons laid for me and shot me dead. Well, I hope the gal will be happy. I'm a good-natured fellow. I've no malice towards anybody, and them fellows that dropped me, mind what I say, stranger, have got to come down, and I'm going to be hoss yet There is no getting away from this justice. (ain't it?) the end in one grand bond of sympathy, for each He's a pretty stern old fellow, and they're got to ask my forgiveness. It will take some time before their pride will let them do this, and till that time. stranger, they're going to be in hell. So they'll have to do this in order to save themselves. Sign DAVE REEVES, Pettis County, Missouri.

> TRANSITION OF COL. W. H. W. CUSH-MAN, WHO PASSED TO A HIGHER LIFE, OCTOBER 28th, 1878.

The subject of this sketch was born at Freetown Mass., May 13, 1813. He was educated at the American Literary Scientific and Military Acadeemy, Norwich, Windsor county, Vt. He was only eighteen years of age when he began his mercantile career, at Middlehoro, Mass. He married and went the West in 1833 and, engaged in business in Ottawa, and there developed the great powers that afterwards proved him to be one of the few men who could plan to carry out gigantic schemes to a successful issue. He possessed talents of the highest order for instituting and directing large enterprizes, having for their objects, the development of the great resources of our Western country.

In hearing of his transition, my mind was carried

back to the time when I first knew him. He became interested in the phenomena of Spiritualism, was convinced of that truth, and at once took a stand as one of its staunchest supporters. Having been born and reared in a station in life that took him into the highest walks of society, he displayed a degree of moral courage and independence th few would have done, by identifying himself with and supporting so unpopular a cause. In despite of opprobium and continually he stood firmly by what, o him, seemed to be the highest truth, and at the same time held his place socially in the face of all opposition. Hence I sav. he displayed undaunted courage by standing up in support of a cause which he believed was right. He grasped the sword of truth, and wielded it in the defence of that cause. He stood the known defender of mediums, without whom, we should sit in darkness. Colonel Cushman was one of the first who saw the fact that the world has been so slow to learn. that to get the highest and best knowledge from the spirit world was to place the medium's channels where they could be surrounded by the most harmonious conditions. When the final sum mons of the workers has come, and their respective works are called for, I feel that Colonel Cushman will be found as one who has done, perhaps, more than any other one man to place our cause upon its present foundation. All over this broad land of ours, as the news of his passing on is received, tears, heartfelt tears, will be shed by those who have been assisted in their hour of direst need; and

who to-day are living in comparative comfort from his hand and presence. Thus it was, that through his life he went about doing good. He was a little past the prime of life in years vet only one short year ago one would have said he was in the prime of his life. It seems a matter for deep regret that his earth life could not have been spared a short time longer, since he was arranging his business as fast as possible to enable him to devote his large fortune to the remainder of his life, to carrying out some plan that had for its object to provide a place, or places, where media could be surrounded by comfortable and harmonious conditions, temporarily and spiritually, to enable the spirit world to bring the best and most conclusive evidence of a continued life hereafter. and to assist in giving to humanity the philosophy that must come to the children of earth ere they emerge from the thick darkness with which theolology and bigotry have enshrouded them. It would seem to the superficial observer that great calamity had befallen the cause of truth in

the removal of such a man at a time when he was about to put in practice the plans of a lifetime which had driven him on to gain his large fortune vet we will believe that the powers above can and lo see further than ourselves, and that they will utilize this great affliction and loss to us his friends and to the cause for which he lived and suffered, for some great good. It cannot be said that he amassed great fortune like Vanderbilt or Stewart, for gain, and gain only. He ever had the good of others at heart in developing his gigantic schemes in the West. He opened the way for so many young men o leave the crowded East and to become independent; doing great good to individuals and to the country and nation by attracting capital there, thus doing the greatest good to large numbers of persons know he did not make money for money's sake. He allowed no opportunity to pass to help a fellowman or woman, to become self-sustaining, thus dong the best for all concerned. In view of his noble and generous life, I feel that in his removal we have lost one of our best and most efficient workers. He literally fell with the harness on. His towering intellect was worn out by incessant toil, but he accomplished, in his comparatively short

Did I not know that your space is valuable, and that this is too long already. I could quote from the Western papers the manifestations of esteem that e was held in where he spent the last years of his active life, but a more eloquent pen than mine should write his eulogy. His life was one of unelfish striving for others, and we know that in many hearts his memory is enshrined, and his name will be handed down to future generations as one who planted the standard of the Spiritual Philosophy ipon the outer walls, and stood manfully by it un-I the angels called him to come up higher. I have felt called upon, in a feeble way, to say a word for him, knowing too well how impossible it is for me to do his memory anything like justice.

N. E. C. Hill.

life, vastly more than many who live to extreme old

Lectures, Mediums, Brief News Items, &c. C. Fanny Allyn, now in the West, is expected to appear in Philadelphia in May for lecturing pur-

Mrs. Rudd, being somewhat indisposed, will not resume her seances in the Banner of Light free circle rooms until Friday, March 18. Let the Chinamen come to the Gospel-it will. do away with the necessity of sending the Gospel Sacred concerts are given on Sunday afternoons and evenings in Rochester, N. Y., at which the Costello's give wonderful aerial feats. Miss Nettie Peace Fox delivered a lecture at the Odd Fellows' Temple, Rochester, N.Y., on Sunday morning. Subject, "Nature's Revelations."

Several more suits have been entered against Archbishop Purcell of Cincinnati, which cover the athedral, and one or two other Romish churches in that city. The aggregate of these additional suits amounts to \$250,000. The entire amount of indebtedness is said to be \$6,000,000.

The Spiritualists in all parts of the world, so far as heard from, are making arrangements to celebrate the thirty-first anniversary of Modern Spiritualism, which takes place on the last day of this month. In London the exercises will begin on Sunday, 30th inst., and continue the next day.

Spiritualists and Liberalists will hold a grand onvocation at Lansing, Michigan, under the auspices of the Michigan State Association. 'It will egin on March 20 and continue to the 23d instant inclusive. A large number of distinguished speakers, inspirational and otherwise, are expected

At a seauce the other evening, in the south part f Philadelphia, the invisibles gave notice that they would arange the light. This was raised or lowered as desired by the spirits, and finally they entirely extinguished the light, and in a moment hereafter an event occurred which sets aside the known laws of nature. It was truly wonderful.

Mrs. Christie B. Bliss is now located at the resience of Bro. Loomis, 1008, G. street, N. E. Washnton, D. C. She is holding materialization seances with great success. Due notice will be given in the columns of MIND AND MATTER of her reurn to Philadelphia. All communications relating o seances should be addressed to James A. Bliss at

There is certainly an increasing desire in Philadelphia to understand more about Spiritualism than ever. In order to facilitate all persons in truthful inestigation, Mr. James A. Bliss, trance test medium, will hold a private developing circle every Tuesday vening. Further information will be given on ap plication at this office. Mr. Bliss will give private sittings on Monday, Wednesday, Thursday and Saturday evenings, by special engagement.

Lucretia Mott was unanimously re-elected Presilent of the Penna. Peace Society at a recent meeting. She is in the 87th year of her age, having been born January 3d, 1793. She is, in many ways, one of the most remarkable women of the present time. She has always been a zealous member of the Society of Friends, and since the 26th year of her age has been a preacher. She is held in the highest esteem by everybody.

On Monday, March 3, the mortal remains of a member of the Orders of Knights of Pythias and of he American Mechanics were buried in Baltimore Cemetery. An Episcopal clergyman officiated at the grave. When he concluded, the chaplain of the Knights of Pythias was about to proceed with the ritual of that order, but these services were peremptorily stopped by the Episcopal minister, who ordered the grave to be filled up. Some years ago, an Odd Fellow was buried in the churchyard of St. Peter's Episcopal Church at Third and Pine streets, Philaolphia. The coffin, containing the body of deeased, was carried into the church, and when the members of the order, numbering over a hundred, were about to follow, the door of entrance was shut n their faces. The Odd Fellows, as an organizaion, still live.

PUBLIC DECEPTION EXPOSED.

PHILA., Pa., March 13, 1879.

GENERAL J. M. ROBERTS:

Dear Sir—Mrs. Christina B. Bliss writes March 2th, thus: "Warren and that man Mansfield last week sent posters and bills all over Washington hat they were to give a seance at Odd Fellows Hall on last Sunday evening. There were present at that show over fifteen hundred people, at fifty cents a head. They had the impudence to advertise in three

ore that OMRS. BLISS, THE GREAT MATERIAL IZING MEDIUM, WOULD BE PRESENT AND GIVE A datemanizing Seance." I want this false talement corrected, as I have never had anything to do with Warren or Mansfield in any manner. Allow me to say that Mrs. Christina B. Bliss never stoops to sensationalism, and she would not lend herself to such a party as Warren, Mansfield & Co. All their advertisements to the effect that she would do such a thing is a fraud upon the public. I would pass this by unnoticed if it were not for many honest investigators who might be deceived by their glaring advertisements and think she might be tempted for money to do such a thing. Very respectfully, JAMES A. BLISS.

MYTHOLOGICAL INCARNATION. BY ELIJAH WOODWORTH.

Mythology is composed of two Greek words, muthos meaning fable, fiction, fancy; and logos discourse, teaching, word, utterance. Theology is composed of two Greek words, theo neaning God; and logos meaning word, discourses, teachings, utterances. What was the ancieni doctrine of incarnation? Answer—These discourses, teachings, words and utterances, metamorphosed into personalities, things

and places. What was the source of mythology? Answer-Human ignorance; human development out of ferechism; not comprehending the causes of forces and laws of existence. The most unfolded minds expressed their discourses, teachings and utterances n the forms of personalities to the multitude. In those early ages no language had been yet devised so personalities were used in its stead.

The Hindoo teachings, doctrines, utterances and words were incarnated in the person Brahma—the great Spirit of Nature; and Chrishna, the Divine teacher.

The ancient Greeks taught many theories, hence many incarnations—too numerous to name. Every faculty of man had an incarnated personality as had everything of any note in the solar system, or on the earth.

When the human mind became more expanded. new expressions of thought were evolved and arranged in better forms; hence reincarnations were the inevitable result. The nature of the teachings, liscourses and utterances were the same, but the rearranged form was a new incarnation, more in harmony with the mental growth of the race. These incarnations in process of time were called images, which inaugurated a system of lauditory admiration denominated idol-worship, or Pagan Prolytheism. Now, since the human mind can, in a measure, comprehend nature's divine laws, these personalities, are no more of any account, but steadily recede out of sight and the doctrine of Incarnation and Reincarnation are of little as use to the world of mind.

The Hebrew theological personalities are but copies of mythical fables, fictions and forces, but in a rearranged and better expressed form. The Hebrew elohim-the incarnated "I am that I am"the Yehova Lord; are but incarnated Hebrew teachings-the words and utterances of Hebrew theology. Gentile Christianity reincarnated or rearranged a

system of teaching words and utterances in accordance with the natural growth of the human mind partaking less of the earthy and more of the spiritual, in harmony with nature's divine law of justice. The Gentile Christians reincarnated the Elohim and called him Theo or Theos, and converted the Hebrew Jehovah into the Greek Purim, which means a teacher or master. (See John Chap. 1.) In the beginning of all ancient teachings words and utterances "was the Logos (teachings, words and utterances) and the Logos was with God" (Theo), and the Logos was the reincarnated God (Theo). Now these teachings, words and discourses, when believed and comprehended, were made (Psyche) life, mental and intellectual, and became the light of men; and these reincarnated teachings follow us

The incarnated Greek Pluto was the reincar nated Hebrew Serpent, and the Gentile Christian Satan, or Devil, was but the reincarnation of the Greek Pluto; each and all of them meaning only the earthy human nature; thus connecting Pagan Hebrew, Greek, Latin, and all other expressions of that idea, in one unbroken series of fictitious reincarnations. All old teachings are being every day rearranged and reincarnated into better forms of teaching. Much more might be said on this much abused and misunderstood old form or speech, but here let me close my remarks.

LESLIE, Mich., March 6, 1879.

Though many months have passed since the adver-

VERB. SAT. SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 Nonth Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inouiry in the promptest manner all letters of anxious inquiry in the promptest manne

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the nose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases. Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces leave in the system and in pature. This prescription never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced that spience takes cognizence effect that is produced, that science takes cognizance

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescrip-tion, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business

TERMS:—Diagnosis and first prescription, \$3.00; ach subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business, letters 3.00. The money should accompany the application to insure a reply.

***Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter. amanuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One other spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called upon her in person A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will teil you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco, An'idote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chicago, III.

ATTENTION, OPIUM EATERS

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary autidote for curing the appetite for tobacco, and a hair restorative for bald heads. One box of the remedy is usually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 391 Dearborn Street: Chicago. A. H. Robinson. 394 Dearborn Street; Chicago, Ill.

Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Oplum Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows: ports as follows:

Mrs. A. H. Robinson, 394 Dearborn Street, Chicago Mrs. A. H. Robinson, 394 Dearforn Street, Chicago, Ill.--Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine but, now herein to feel stronger and better. I phine, but now begin to feel stronger and better. It think your medicine is just what it is recomended to be. I shall try to get others to use it who are it slavery as I was. Hoping you may be rewarded for the good you are doing, I remain yours,

Little Valley, N. Y., March 20, 76. Mrs. A. H. Robinson, 394 Dearborn Street., Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result, you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend, T. W. GALLOWAY, No. 581 Ada St., Chicago.

AGNES VAN AERNAM,

PHILADELPHIA MEDIUMS.

MRS. W. H. YOUNG—Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia. and will treat all diseases magnetically at her office, 245 North Ninth street. Office hours from 9 to 12 and 2 to 4. Patients visited at their homes. HENRY C. GORDON,—Materializing and Slate Writing Medium, No. 422 North Eighth street, Philadelphia, Penna. Select seances, every Monday, Wednesday and Friday evenings, at 8 o'clock; private sittings daily for Slate Writing tests and communications

ALFRED JAMES-Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Public Materialization Seances at he same place every Sunday, Monday and Friday venings DR- AND MRS. H. S. PHILLIPS—Clairvoy-ant, Healing and Test Mediums. Public sceances, Sunday Tuesday and Friday evenings. Sociable, Wednesday evenings. The poor treated free of charge. Private sittings daily. 1340 South 5th street. Mrs. E. S. POWELL—Clairvoyant, Trance and Test Medium—No. 259% North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

MRS. CHRISTINA B. BLISS—Materializing medium. For private seances and terms address, Jas. A. Bliss, office of "Mind and Matter" Publishing House 713 Sansom street. W. HARRY POWELL-Independent State Writer, 422 North Eighth street. Circle, Wednesday evenings, also on Sunday evening at Lyric Hall, 259%. North Ninth street.

JAMES A. BLISS. Trance Test Medium, will give Private Sittings, Monday, Wednesday, Thursday and Saturday evenings, by special appointment. For further information, address 713 Sansom Street. MR. AND MRS. T. AMBROSIA—Clairvoyant, Trance and Test Mediums, 1030 Shackamaxon street. Circles, Sunday and Thursday evenings. Sittings Mrs. SARAH A. ANTHONY—Test Medium— No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily.

DR. C. BONN-2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests, clairvoyant, trance tests, describe and xplain spirits. MARTHA HOFFMAN WAVBR, Trance Medinm, No. 6 Calvin Place, rear of 809 North Seventh street, above Brown. Private Sittings daily. MRS. J. HOFFMAN—Electric and Magnetic Freatment, 1518 Wallace street, Philadelphia, Dis-bases of Women and Children a specialty. JENNIE R. WARREN-Clairvoyant and Test dedium, recently from California, will give private ittings, 10 to 2 and 2 to 4 daily, at 1015 Brown street, Mrs. GEORGE—Trance and Test Medium—No. 80 N. Eleventh st. Circles on Tuesday evenings. Sitings daily.

MISS LIZZIE MINKLE, Medium, 1440 Frank-MRS. FAUST, Test Medium, 936 N. Thirteenth St. tings daily from 9 a. m. to 5 p. MRS. FRITZ, Healing Medium; 619 Montgomery venue. Sittings daily. MRS. J. GLASBY-Test Medium. Private Sit-MORRIS HUMPHREYS—Developing medium, Philadelphia Spiritual Meetings.

FIRST SPIRITUAL CHURCH of the Good Samarium—At the Southeast corner Ninth and Spring Garden streets, third floor. Speaking and test circle every Sunday afternoon and evening.

TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs. George and Mrs. Anthony. mediums.

tf.

THOMPSON STREET CHURCH Spiritual Society. At Thompson street below Front. Erree consists. ety.—At Thompson street, below Front Free con-rence every Sunday afternoon, and Circle in the

LYRIC HALL SPIRITUAL ASSOCIATION .-LINO. 2594 North Ninth street Free conference ev-ry Sunday afternoon at 2:30 o'clock. FIRST INDEPENDENT ASSOCIATION OF Spiritualists Developing circle Monday evenings at No. 680 N. Eleventh street.

SPIRITUAL MEDIUMS.

PSYCHOMETRY.—Power has been given me to elineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their best locations for health, harmony and business. Persons desiring aid of this sort will and enclose \$1.00, with stamped and addressed envelope, John M. Spear, 2210 Mt. Vernon St., Philadelphia. please send me their handwriting, state age and sex,

delphia.

MRS. DR. J. W. STANSBURY, will write you a Psychometric Chart delineating your personal character and disposition, or answer brief questions on Health, Business Matters, Future Prospects, etc., and mail you free the book "Clairvoyance Made Easy," with directions in development. Send age, sex and lock of hair, with 35 cents in stamps. Diagnosis of Disease with prescription, and Spirit Communication, \$1.00. Address, 176 Plane st., Newark, N. J.

May 24. W. L. JACK, M. D., Business Medium and

Medical Examiner, No. 60 Merrimack Street, Room 7, Post Office Block, Haverhill, Mass. Examination by Lock of Hair, \$1.00. MISS C. W. KNOX, Test Medium, No. 1 Wyman

Place, off Common Street, Boston, Mass. Circles— Sunday evenings, and Thursday at 3 p. m. Medicated Baths given. J.AV. MANSFIELD, Test Medium, answers sealed lefters, at 61 West Forty-second street, New York. Terms, \$3 and four 3-cent stamps. Regis-

ter your letters. MRS. MARY METZGER. Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 230 W. 31st St. New York. Admission 25 cents

HEALING MEDIUMS.

J. WM VAN NAMEE, M. D., Clairvoyant and Magnetic Physician, 106 East 10th street, New York City. Examinations by lock of hair \$2.00.

W. L. JACK, M. D., Clairvoyant, Physician and Magnetic Healer, Haverhill, Mass., Diagnosis of Dis-case by Lock of Hair, \$2.00. C. J. RAICHARD, Healing Medium eradicates disease with Magnetized Paper. Price \$1.00 per package.
Address him at Highgate Centre, Vt. Ap5 MRS. R. F. BERRY, Magnetic Healer, 809 9th St.,

DR. H. B. STORER, Office 29 Indiana Place, Boston. Psychometric examination of disease, \$1. Remedies adapted to cure all forms of disease, sent to all parts of the country.

SPECIAL NOTICES.

N. W., Washington, D. C.

Michigan Spiritualists and Liberalists. Michigan Spiritualists and Liberalists.

The Annual Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at Lansing, commencing on Thursday, March 20th, and closing on Sunday, 23d. A mong the speakers expected to be present are J. P. Witting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Mrs. H. M. Morse, Mrs. R. Shepard, Rev. T. H. Stewart, Rev. C. A. Andrus, Giles B. Stebbens, George G. er. Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, member for Michigan of the Executive Committee of the National Liberal League, will also be present, and present the aims and objects of that organization. of that organization.

S B. McCracken, Secretary.

FOR ADOPTION.—A beautiful Female Baby, two months old, the child of a poor widow. Inquire at 528 Callowhill Street, Philadelphia. t-f. Callowniii Street, Philagelphia. 6-1.

ANY MIDDLE AGED GENTLEMAN of culture and liberal views, in need of a thorough New England housekeeper, who is intelligent, energetic, economical. Please address Mrs. E. V. Everts, Station A. Boston,

NEW BOOKS

MAGNETIC and VITAL TREATMENT Send 25 cents to DR. ANDREW STONE, Troy, N. Y., care Lung and Hygienic Institute, and obtain a large, highly illustrated book on the sys-

tem of Vitalizing Constructive Treatment. SPIRITUAL GOSPEL RYMNS. By WM. H. WESTCOTT, of Philadelphia, It consists of Fifty Hymns, adapted to popular and familiar tunes, for congregational and circle use. Retail price, 10 cents. For wholesale price, address

this office. An Examination of the Bliss Imbroglio, Both in its Legal and Spiritual Aspect; by Thomas R. Hazard. Price 15 cents. Can be had of JAMES

A. BLISS, Office of MIND AND MATTER. NEW-THEORY OF LIFE AND SPECIES: OR, HOW LIFE GOT ON THIS PLANET

FOLLET, the great reader says:-It contains more good and useful information than many books ten times its size and ten times its cost, and should be read by every thinker and investigator.

Price reduced to 15 cents. Postage stamps received. Address, J B. POOL, West Pittsfield, Mass. Also for sale at Office of "MIND AND MATTER."

MIND AND MATTER AGENTS

PHILADELPHIA AGENCY At Harmonial Home and Healing Institute for Acute and Chronic cases. DR. G. D. HENCK, 446 York Avenue, between Callowhill and Noble streets, where MIND AND MATTER and Spiritual books and papers are kept for sale. Also, at the Spiritual Meetings, 810 Spring Garden Street.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (upstairs) may found on sale a general variety of Spiritualist and Reform Books, at Eastern prices. Also Adams & Co's Golden Pens, Planchetts, Spencer's Posiive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, Catalogue and Circular mailed free. For sale, MIND AND MATTER. FRemittances in U. S. currency and postage stamps received at par. Address HERMAN SNOW, P. O. Box 117, San Francisco, Cal.

WASHINGTON BOOK DEPOT.
RICHARD ROBERTS, Bookseller, No. 1010
Seventh street, above New York avenue, Washington D. C., keeps constantly for sale MIND AND

NEW YORK PERIODICAL DEPOT, S. M. HOWARD, Agent, Bookseller, 51 East Twelfth street, New York City, keeps constantly for sale MIND AND MATTER.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller 141
Eighth street, New York City. keeps for sale MIND AND MATTER. CLEVELAND, O., BOOK DEPOT. LEE'S BAZAR, 16 Woodland avenue, Cleveland, O. Circulating Library keep for sale MIND AND

MATTER. CHICAGO, ILL., PERIODICAL DEPOT. "SMITH'S PERIODICAL DEPOT," 122 Dearborn street, Chicago, Ill. keep MIND AND MATTER

ANDREW STONE, M. D. Troy, N.Y., "Author of the New Gospel of Health," will act as agent for Mind and Matter, for. Troy and vicinity.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. BEGAN, 620 North 5th street, St. ouis, Mo., keeps constantly for sale MIND AND IATTER.

HARTFORD, CONN., BOOK DEPOT. E. M. ROSE, 56 Trumbull street, Hartford, Conn. teeps constantly for sale MIND AND MATTER. NEW BOOK AND PAPER AGENCY.
T. O. OSTRANDER keeps for sale MIND AND
MATTER at Republican Hall, 55 West 33d street.

ALTIMOR E AGENCY. DR. GEO. E. MOLRILL, Deutist, 26 North Eutaw Street, (between Fayette and Lexington,) Baltimore, Md. keeps constantly for sale Minp

WASHINGTON AGENCY.
S. M. BALDWIN & CO., No. 920 F. street, N. W.,
Washington, D. C., keeps constantly for sale MIND
AND MATTER

WASHINGTON AGENCY.

BRAD ADAMS, 814 F street and 527 7th street
Washington D. C., keeps constantly for sale MIND
AND MATTER.

Per Year

Sta Months
Three Months
T AND MATTER

ADVERTISMENTS.

Important Announcement!

To all Spiritualists!!

Throughout the World!!!

THAT 100.000 MORE OF YOUR HOMES may be more spiritually adorned and beautified and made still more attractive to angel visitants through the pure and powerful influence of spiritual art, we this day reduce the price of that exquisitely wrought steel plate engraving entitled "The Dawning Light." representing the "Birthplace of Modern Spiritualism," designed through the hand of Joseph John on his visit to that "Bethlehem" of Spiritualism, and engraved on steel in superior style by J. W. Watts, a noted bank note engraver. The humble house and surrounding scenery are correctly and very artistically pictured, and over it are groups of angels without wings. Materialistic clouds mantle the horizon, and are receding in the distance, and brilliantly illuminated by rich floods of light from the morning sun. A light for the wayfaring Palgrim shines from the windows of that room where "spiritual telegraphy" began to electrify noods of light from the morning sun. A light for the wayfaring Pulgrim shines from the windows of that room where "spiritual telegraphy" becan to electrify the world with its "glad tidings of great jog."

This charming historic picture was projected through "inspiration" for you. It has been rejected by the world, and refused admittance in picture stores, weighfer it at unprecedentedly low prices hoping to self many thousand copies and benefit many and be partially repaid for the cost of producing it. Published price for India tinted impressions, two colors, \$2.50, now reduced to 65 cents; Published price of plain prints, one color. \$2.00 now reduced to 55 cents, both the same size—sheet 20x24 inches. A Circular is furnished free with each engraving, containing a Map of the Village of Hydesville, Diagram of that "Mystic House." Historic Facts, etc. All mailed postage free, and warranted safely through. Remit either 55 or 65 cents in script, three-cent postage stamps, or silver, well sealed, at our risk. Pleasa remit ten cents additional outside of United States. Address all orders to R. H. CURRAN & CO., Publishers, 22 SCHOOL ST., Boston.

CELEBRATE The Thirty-First Anniversary

By welcoming "THE DAWNING LIGHT" to your home, if it is not already there. Its artistic merits render it fit for the palace as well as the humble cottage. Price reduced to 55 cents. See advertisement "Important Announcement." R. H. CURRAN & CO., Publishers.

JAMES A. BLISS has now formed a Private Developing Circle, which will, in future, meet every Tuesday evening at 8 o'clock. Ladies and Gentlemen ruesary evening at 80 clock. Ladies and Gentlemen who wish to join this circle will please send in their names and references. If acceptable to the members of the circle, applicants will receive due notice of place of meeting. Address JAMES A. BLISS, Offics of MIND AND MATTER.

LOVE AND TRANSITION A Plea for the Practicalization of known Truth and Righteousness. Designed to aid in elucidating truth respecting mental liberty, and harmonizing thought on social topics. A poetic volume of near 20 pages, elegantiy bound in muslin, by MARY E. TILLOTSON. Price \$1.00. To be had at this office, or by addressing the author at Vineland, N. Y.

Orders taken for Job Printing. Medium Cards. Circulars, Bill Heads. &c., from all parts of the country at the lowest rates, and executed in the neatest possible manner. James A. Rliss, Office of MIND AND MATTER.

FOR TEN DOLLARS CASH

we will insert a seven line, advertisement one week in a list of 269 weekly newspapers, or four lines in a different list of 237 papers, or ten lines two weeks in a choice of either of four separate and distinct lists conchoice of either of feur separate and distinct lists containing from 70 to 100 papers each, or four lines one week in all four of the small lists, or one line one week in all six lists combined, being more than 1.000 papers. We olso have lists of papers by States throughout the United States and Canada. Send 10 cents for our 100 page pamphlet. Address G. P. ROWELL & CO., Newspaper Advertising Bureau. 10 Spruce street, New York.

Dr. C. BONN, 2129 North Eighth St. Ruptures, Male or Female, including Falling of the Womb, etc. Sure cure with one sitting or more without the use of Surgical Instruments.

Parturition without pain. Fee, \$2. Patients at a distance can be treated by mail.

JOHN WETHERBEE. Stock Broker and Dealer in Securities. Office No 18 Old State House, Boston. DR. G. D. HENCK, DENTIST, 446 York Avenue, between Callowhill and Noble Streets. Teeth filled in the best manner. Artificial teeth inserted in the best style, and warranted to sive

satisfaction, on very reasonable terms. DR. MAIN'S HEALTH INSTITUTE. At No. 66-Dover street, Boston. Those desiring diagnosis of Disease, will please enclose \$1.00. lock of hair, a return postage stamp and the address and state, sex and age. All Medicines, with directions for treatment, extra.

SPIRITUAL PUBLICATIONS.

ANNOUNCEMENT THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (nostpaid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels.

BOSTON INVESTIGATOR, The oldest reform journal in publication. Price, \$3.50 a year; \$1.75 for six months, and 8 cents ner single copy. Now is your time to subscribe for a live journal. which discusses all subjects with the happiness of mankind. Address, J. P. MENDUM, Investigator

THE SPIRITUAL OFFERING For March 1879,

Office, Paine Memorial, Boston, Mass.

Has a very interesting Table of Contents. It will be seen by the following that the very ablest and most noted writers in the ranks of Spiritualism are contributors to this valuable monthly, the only SPIRITUAL MAGAZINE IN AMERICA.

Modern Spiritualism. Its Development in Rochester and Subsequent growth, Chap. IV., by R. D. Jones, Esq.; How shall we treat the mediums? by J. S. Loveland; Looking Beyond. (Poem); The True Marriage. by the Editor; Biography of Prof. S. B. Britton Chap. X; Our Young Folks by A. E. Newton; Brown's Free Hall, (Illustrated) Inspiration and Will; Speaking in Foreign Languages under Spirit Control, by F. Vogl; Pre-existence, by W. E. Coleman; Mediumship, by Prof. J. R. Buchanan; Spirit Communication from Adah Isaac Menken. subject. Spirit Mediums and Mediumistic Powers their Cause. Origin, Possibilities and Benefits, with Comforting Prophecies concerning the same: Prevision, by John Wetherbee; The Teachings of Spiritualism, Editor; Christianity a Persecuting Religion, Editor; The Phantom Form, Experiences in Earth and Spirit Life, Editor; Flashes from the Inner Life, Editor; Review of Current Literature, Editorial Notes, etc. Modern Spiritualism. Its Development in Roches Address.
SPIRITUAL OFFERING.
Rochester, N. F. postage paid. Addre

THE TRUTH SEEKER. D. M. BENNETT, Editor.

Published Every Saturday, at \$3.00 per year The Largest and Cheapest Radical Journal published n Europe or America, containing nearly seven hundred square inches more of Reading Matter than any other Journal of its class.

> SCIENCE HALL, 181 Eighth St., (near Breadway.)

BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

A N. 9 Mont gmery Place. Boston, Mass COLBY & RICH. PUBLISHERS & PROPRIETORS_

ISAAC B. RICH BUSINESS MANAGER, LUTHER COLBY . . EDITOR. JOHN W. DAY . . . ASSISTANT EDITOR. Aided by a large corps of able writers.

THE BANNER is a first-class, eight-page Family Newspaper, containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT.
REPORTS OF SPIRITUALLECTURES.
ORIGINAL ESSAYS—Upon spiritual, Philosophical and scientific subjects.
EDITORIAL DEPARTMENT.
SPIRIT-MESSAGE DEPARTMENT.
CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE

ie world, etc., etc.

Priginal Poetry.

TRUE KINDNESS.

BY DR. D. AMBROSE DAVIS.

Why stand we apart with our work in the vineyard, Since God's every child has its mission to fill, Oh, why not go forward like brothers and sisters. Forever united in earnest good will?

Are we not all in the hands of Jehovah. All the recipients of his divine care? Then why so ungrateful as not to be willing. To let every soul have its God-given share?

The words 'loving kindness' are easily spoken, But who ur der God will their meaning express? Who will go forth with the olive-branch token, With only the motive to love and to bless?

Who will go forth in the armour of kindness. To lead the poor wanderer from pathways of sin? Search out the souls that are groping in blindness, And find them a refuge and welcome them in?

Oh, if we look upward for wisdom and guidance, How quickly the angels respond to our call, Using forever their utmost endeavor. To make us evangels of kindness to all

They ask us to look at the lives we are living, And pause but sufficient to see where we stand. To see if the gifts that we daily are giving.

Are surely the gifts of "the heart in the hand," Are they all blessings that we are bestowing? Are our souls bowing around the love-shrine? Are there not thistles and thorns that are growing

They teach us forever that we are God's children. With special appointments for each one to fill. And therefore should always like brothers and sisters, Go lovingly forward in kindest good will!

To choke out the harvest that should be divine?

The trees of the forest have no altercation. But stand in their order as if they were one. Their roots and their branches make progress together Until their great work of the temple is done.

They point to the sunshine, the rain and the dewdrops, And ask us to mark how their tokens are given, Forever impartial and ever untiring, As always our Father is smiling from heaven. They tell us the star-gems that sparkle above us,

So many and varied, all acting their part,

Are asking us truly to be more fraternal, With shoulder to shoulder and heart pulse to heart For tho' in God's vineyard our missions are varied, Our hearts best emotions should still be the same, And kindest of favors from one to another.

THE KINGDOM OF HEAVEN WITHIN YOU.

Should be the blest object at which we should aim.

INSPIRATIONAL ADDRESS DELIVERED BY MRS. NELLIE J. T. BRIGHAM, BEFORE THE FIRST SOCIETY OF SPIRITUALISTS, NEW YORK, SUNDAY MORNING, MARCH 9, 1879.

[Specially Reported for Mind and Matter.]

The first question taken up read as follows: "Does Spiritualism teach that God is an individualized or personal entity, governing the human race by special interventions of power? or is he the vital principle of the universe governing all matter, animate and inanimate, by general laws, the interruption of which produces all the abnormal or malformed conditions in nature? If the latter, take man, as in the illustration of the parable of the seed falling by the wayside, where some fell in stony places, some among thorns, and some on good ground. Were not the respective results/of their productiveness governed by the accident of the several conditions with which they came in contact, and as a consequence, unalterable by any matter is indestructable, how much more so is soul, self-volition or extraneous power? If yea to this I shall soon write separately to my family. There so-called invocations, which seem to be in the nature of, and which substitute the formal prayers in church worship, are they not all, as the expression of thanks and gratitude to the Father, or Great Spirit, for more favored conditions, person ally or as a people entirely out of place?

Does Spiritualism teach that God is an individual or personal entity? When modern Spiritualism was first known some of the very first questions asked of unseen spirits were these: "Have you seen God?" "Are you in heaven; and if you are, please tell us how it appears to you?" They would say: "Yes, we see God as you see him, only more clearly." As to heaven, according to the good that is within us, according to our receptivity, we receive the happiness of heaven; no more, no less. But heaven is not an outside place, a locality. It is like the light within the light-house, which shines out through the glass far over the storm-tossed. troubled waters; the kingdom of heaven is within us, and we can carry it wherever we gothrough light and shadow, through storm and calm. Nothing can destroy it. But some went away and said: "I believe that Spiritualism is a snare and delusion; that the people might believe a lie and be damned." They speculated on the subject, and to-day Spiritualists are not all found in public halls and lecture rooms. There are many men and women thoroughly convinced of the truth of Spiritualism, and they are not afraid to acknowledge it to their friends, who, they feel sure would not tell of it; and, yet, they would not have the outside world know of it. Why? Because it is unpopular. God have pity on such souls, for they have need of pity. There is no truth which can isolate itself and remain by itself. It is not in the nature of truth to so remain. There is something in it like the sun; whatever it touches is vivified. In regard to this belief in God, sometimes you hear it said that Spiritualists are not religious; that they have no clear idea of the Bible; that they do not believe in God and Christ. We only say we wish they understood us better. If they truly understood what we believe; it they were not misled by words, they would not shut their hearts against this truth, and Spiritualism would then be popular.

Spiritualism teaches of the Great Spirit, God, and to that one being it sends its prayer. But one says, "We pray to Jesus." Very well. We take the voice of Jesus when he gave the model prayer, beginning with these words, "Our Father." We do not bring other terms, we do not mystify, but we take the simple utterances which Jesus gave us. We take that model prayer which he gave us, and the authority for it is good. Is there anything more simple than that? God, to us, is a Spirit, infinite; indivisible; around all; through all, and in all; the one vitalizing power of the universe. The law of the infinite is exemplified in the smallest atom as well as in the grandest sun that shines in celestial space. There are those who would not pray if they did not believelin a special interposition of Providence. Oh! man; do you suppose that the Divine Being who is ruling this universe; that you, with your feeble intellect, have any right to advise God what to do? What would you think of a child interfering with its parents? Why, simply that it was a child. When you pray, pray "Thy will be done,"—the golden words of the model prayer. If the world could only understand these things, it would no longer strive for special interpositions of Providence. We believe God is interpositions of Providence. infinite, an entity, a Spirit; that in Him dwell the qualities of love and wisdom; that his nature speaks through various qualities; that God is the central life of men's being; that He is the vital principle governing all matter by law; that the laws of God are immutable; that they are never disordered. An opinion may grow, and then sink into decay; but the moving tide of humanity, that is always on ward Inever ceases. Each one has the power within himself to receive the truth. Prayer gives us strength, lifts us higher, and in that, we see the Spiritual meaning of praying without ceasing. We are asked "what is the Spiritual definition of

mony, and it is attainable by every one. Use of Monasteries .- An envoy from Cairo to Lorenzo de Medici, asked that wise prince how it came to pass that there were so few mad men at Florence, while the capital of Egypt presented great

numbers. Lorenzo, pointing to a monastery, said:

"We shut them up in those houses."-Horace

Walpole.

the word Heaven-has it any reference to locality?

In olden days it was supposed to be simply a locality. The Spiritual definition of the word is har-

SPIRIT COMMUNICATIONS.

The following communications were made through the mediumship of Carrie S. Twing, of Chautaque county, New York, a few days ago, and forwarded to MIND AND MATTER for publication. If any, or all of them, should be identified, or recognized, the answers will be published, if sent to this

SPIRIT MARTHA W. ALLEN, UTICA, N. Y. I have tried so often to reach my friends, and if n'some way, this can be brought about and placed before Jefferson Allen, of Utica, N. Y., who is my father, I shall feel repaid for all the efforts I have made in that direction

Father, don't call me dead, mother and I watch he old home with never failing interest, and even he beauties of heaven cannot wean us from the lonely hearted in your life. It was not hard to die, and mother was glad when I was freed from the old body.

What a change has come over me. I have the ame kind of a body I had on earth, with the blemishes left off. It is tangible to me, yet to you, there it would be light as air. I look on mountains high and covered with verdure, on rivers that seem like silver, on fields animate with animal life. lon't start and say this cannot be, for what kind of a heaven would it be, all people, no birds, no creatures of any kind. I hear the song of birds, the laugh of the merry, and, alas! I see some sad faces, because of life's worse than wasted hours, but all tends upward, toward a happiness without flaw, because we have learned to know ourselves.

But no matter how much engaged, or how happy. There is always before us a way that we can look at our earth friends and know their thoughts and struggle for their good.

Live there, as long as you can, learn all you can in the physical, for that, which cripples the body, often cripples the mind, and when the young come over here it is not stepping into perfection, but to the Bible and its authority, its plenary inspirations begin here, where we left off there, thus taking will be annihilated." step by step the journey of eternity. But I am satisfied, even though I came here

young, for I can learn more readily here the truths that make the soul blessed. The angels around me will bring out more of the angel within me, and I shall grow into a still more divine atmosphere. Oh! father, oh! dear ones all, waste no more time but learn blessed truths.

MARTHA ALLEN.

C. ALLEN.

I am glad that my child has made the effort, have a deep interest in trying to draw more closely ogether the two worlds. I have tried this as an experiment to see if could reach my husband, Jefferson Allen. I have tried many times, but it is harder for me to control medium than it is for Martha. I want my treasures all here, still I know this is wrong, for they should have a chance to ripen there. Thanks for letting me come, send this to the old home, my head is all right now. God bless you.

CINDERELLA ALLEN. Utica, N. Y.

REBEKAH P. GEORGE, Plainstown, Mass.

The name of the place was quite indistinct, but think I have it right.]

Yes, yes; I am invited to try this hand. It seems strange to have a will strong enough to make another hand go. I left your life about a year ago, I think, though we don't count time here as you do Your life there, I find don't amount to much, though I tried it a good while. I studied into these things while there, and used to say I would come back if I could, and I did'nt have far to go. I used to think that it would be a great ways off to go to heaven, but it was only a breath, and I was over here with my lost ones, and I have found them all. When I get the family altogether here, heaven will be complete.

Oh, why wont you people in earth life knock the scales off your eyes. To be, is to be forever. If matter is indestructable, how much more so is soul, s one of them 1 want to save from taking a step she will repent of. Beware M—— it will cling to you like an unwelcome guest. Keep patient just a little longer. In private, if the medium will let me, will reach you better.

It is proper to remark, that there cannot be found in any official record such a place as Plainstown. Mass. The nearest to this name, are Plainsfield and Plainsville. As will be seen, the medium only thinks she has the right name.

GEORGE BRYDEN, Cal.

I have at last found one whom I can communi cate through. I know my old friends and kindred in Oneida county, N. Y., thought it rather hard for me to go so far away from them, and at last, pass away in California, but there are kind hearts every where, even in a place like San Jose, and plenty were kind to me. But life was not worth the struggle I had to make, and the Eldorado brought me some heartache and trouble. They thought, a the American House, it was the last of poor Bry den, but I seem now to be as much myself as ever. I think there were some of my affairs settled on a very unfair basis, but it don't matter to me now only as it effects my loved ones. But gold is no the coin passed in this upper country. Our currency is brotherly love, and our bonds those that can never lose ther first value, but grow stronger, is our life passes.

Workers in life stick to your "claims" and let al he glitter that comes from them, light up the rough road of those, whose feet have grown weary GEORGE BRYDEN. of the journey.

MICHAEL SWEENEY, Martin's Ferry, O.

I have written through this medium's hand be fore, and some impulse seems to compel me to try again. I used to say when I saw the Banner communications, why don't some one come that we know. Now, I have learned how hard it is to get chance, for it is the great, and it seems it is the only chance, of reaching our friends, in a public way, and thus show the world we are not dead have tried many times, but the crowd of anxious spirits was so great that I could not get my chance, as I wanted. I feel there ought to be more chance for the spirits to reach back to the world they have eft behind. I love my family with a still stronge love than ever. I see my children need their father's counsel. I know their actions, and wish to clear up in my wife's mind a mystery of the past and give her cheering news of the present of one we have both prayed for so earnestly in our souls. I wish to give my nephew, Robert Sweeney, of Wheeling, W. Va., some counsel. Be brave, my boy; the fight is nearly over. I wish to reach my family, one by one. There need be no more strife with those who wronged me there, for there is heavier weight on his soul now than he can bear ong and not change.

Oh, friends, in earth life, each separate deed is living witness of the soul. Look well to the little acts, the little things that seem so simple, yet, sometimes are the turning points of a soul just beginning to work out its destiny.

Brother, go on with your noble WORK. Scatter

seeds in your paper that will be a living growth. and remember if, you pursue the course intended you will not come empty handed to the GARNER MICHAEL SWEENEY.

LITERARY EXTRACTS

When men talk of preparing for death, they nean preparing for the next life.—Archbishop Whately.

We can only reason from what is. We can eason on actualities, but not on possibilities.-Lord Bolingbroke. Nothing can be more beautiful than that which

s inspired by truth, and which conforms to the

aws of nature.—Goethe. As I take my shoes from the shoemaker and my coat from the tailor, so I take my religion from the priest.—Oliver Goldsmith.

Religion is like a millstone that lies upon the top of a pair of stairs. If it be thurst off the first stair it never stays till it comes to the bottom.

No wise man will be contented to die if he thinks he is to go into a state of punishment. Nay! no man will be contented to die if he thinks he is to fall into total annihilation. - Byron.

All knowledge is of itself some value. There is nothing so minute or inconsiderable that I would not rather know than not. A man would not submit to learn to hem a ruffle of his wife's, or his wife's maid's dress, but if a mere wish could attain it, he would rather wish to be able to hem the ruffle.- Alexander Pope.

When one has reached sixty-five, one can hardly help thinking sometimes of death. But this thought leaves me perfectly calm, for I have a firm conviction that the soul is an absolutely indestructable essence, which will continue to exist from eternity to eternity. It is like the sun, which disappears from our mortal eyes, but which in reality never disappears, but ceaselessly gives light in his

orogress.—Goethe.

At best, our journey is a long, a rough and danerous road; but it should cheer us to remember that every evening brings us nearer to our Father's house, which ever stands open to receive his children. The world is a harsh mistress; but consider how soon death fetches us home from school Every new affliction is only another blow upon the fetters which bind him to his earthly servitude Oh, happy hour, when the prison chamber shall brighten in the presence of the Angelic minister, and the chains shall fall from our limbs, and the doors open before us. The stones must be beaten by the hammer before they are fit for the Temple.-Kirke White.

Rev. Charles Beecher, some years ago, said: "Whenever odylic conditions are right, spirits can no more be repressed from communicating than waters from jetting through the crevices of a dyke. Whatever pysiological law accounts for odylic phe nomenon in all ages will in the end inevitably carry itself through the Bible, where it deals with the phenomena of soul and body as mutually re-lated, acting and reacting * * If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylic channels into, and accounting for everything physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through

The march of time is eternal. The aspect o human things changes every fifty years, and the nature that is perfect in 1800 may be vicious in 1850. But there is nothing good for a people but what the people themselves generate. That which may be wholesome nourishment for the people of one age may be poison for the people of another. All attempts to introduce foreign novelties are foolish if the desire of change has not roots in the very heart of the nation, and every revolution of this kind must be without result, because God is not with it. But if the need of a great reform be felt among the people, God will be with such a revolution and it will be successful. God was evidently with Christ and with his disciples, for this innovation of a new doctrine of love met the wants of the people. God was also with Luther, for he was equally needed to purify the doctrine that had been corrupted by the clergy. The two great pow ers I have named were no friends to the established faith. Their inspiration was the necessity of purifying the creeds they had formed, and to prove that the world cannot continue working in falseness, imperfection and injustice. - Goethe.

QUOTATIONS FROM THE BIBLE. "Voices crying in the wilderness."

"And there shall be no more death."

"The wind bloweth where it will, and thou hearest the sound thereof, but knowest not whence it cometh or whither it goeth. So is every one that is born of the spirit." "Verily, verily, I say unto thee, we speak what

we know and testify what we have seen, and ye receive not our testimony. "And when they heard these sayings they were full of wrath and cried out, saying: 'Great is Diana of the Ephesians. Who is this that darken-

What is Sauce for the Goose is Sauce for the Gander.

eth counsel by words without knowledge."

DEAR EDITORS: Last Sunday evening, Harry Meredith deliver ed a lecture in Concert Hall, and, as I am informed, charged an admission fee of twenty-five cents for entrance, and fifty cents for reserved seats. The lecture was warmly applauded, the hall filled, and many went away for want of room. I approve of and endorse the lecturer in his laudable efforts to sustain progressive thought and speech. He was introduced by John W. Forney, and a "number of gentlemen were upon the platform lending dignity to the occasion." Now, while I approve of all this, I feel compelled to ask a few questions and make a few suggestions. I heard of no disturbance, and did not learn that the Mayor either forbade the performance or took any steps to prevent Mr. Merdith from lecturing or taking pay for the same. Where was the Mayor? Was the Young Men's Christian Ass—sociation ass—!eep? Was the law of 1794 forgotten? Why has there not been a mournful howl from the Sabbath Alliance? I am not in sympathy with the class of people of whom I have just spoken, but I think there should be a little consistency in the administration of the mu-

nicipal or State laws. About a week before, several persons in this city were notified that they must not take pay at their meetings or make any stipulated charge. It must be done by taking a collection. But then, they were Spiritual Mediums and had no "gentlemen

to lend dignity," etc.
In the Child-like and moral Public Ledger of March Sth. I notice advertisements of two Cutholic societies for the purpose of transacting purely secular business, on the Lord's Holy Sabbath Day —entrance fee fifty cents. All right. But on the same day that these advertisements were taken by the fastidious Christian editor of the Ledger he refused to receive an advertisement from a lady who only wished to inform some of her friends that she was in the city and her letters could be addressed to the office of MIND AND MATTER. She not being a Catholic nor bigoted zealot of some steeple house, but a Spiritualist and medium, was refused the privilege of informing her friends where to send her letters. How long will the people tolerate such

mean and illegal discriminations in the application of general laws and principles?
This is the season when the Catholic Church indulges in a variety of shows, for which they charge admission at the door. I say "shows," for I have been informed that the police of Philadelphia have been instructed to regard and treat all Sunday neetings, entertainmen's, etc., for which a charge is made, as shows. Why are not all classes of citizens treated alike? I firmly believe the time will soon come when the spirit world will make the truth of spirit return, and communion so palpable that none can deny the fact, and then, some of the persecutions of mediums and Spiritualists will have to cease.

Too many Spiritualists lack back-bone, and want to bring dignity to the cause by calling it a religion, when instead of being a religion or ever having a chance to become one, it is simply a fact, demonstration of the truth. Justice to all. AJAX JUDGE.

Something Worth Knowing.

Any person who has stuck a rusty nail in his foot, or knee, or hand, or some other portion of his person may find a remedy and relieve the sufferer from fatal results. It is simple and almost always on hand and can be applied by anyone; and, what is better, it is infallible. It is simply to smoke the wound, or any bruise or wound that is inflamed, with burning wool or woolen cloth. Twenty minutes in the smoke of wool will take the pain out of the worst wound, and repeated once or twice, t will allay the worst case of inflammation arising from a wound we ever saw. People may sneer at the "old man's" remedy as much as they please, but when they are afflicted just let them try it. It has saved many lives and much pain, and is worthy of being printed in letters of gold and put in every

Dying is as natural as living. A babe is a mother's anchor.

A good example is the best sermon. Modest men conceal their joys as well as their

sorrows, for they consider the one as undeserved as the other.

A man should never be afraid to own he has been in the wrong, which is but to say that he is wiser to-day than he was yesterday.



Drecker, the draw bridge keeper, opened wide The dangerous gate to let the vessel through, His little son was standing by his side. Above Passaic river deep and blue. While in the distance, like a moan of pain.

THE DRAW BRIDGE KEEPER.

HENRY ABBEY.

Was heard the whistle of the coming train. At once brave Drecker worked to swing it back, The gate like bridge that seems a gate of death; Nearer and nearer, on the slender track, Came the swift engine, puffing its white breath, Then, with a shriek, the loving father saw

His darling boy fall headlong from the draw. Either at once, down in the stream to spring And save his son, and let the living freight Rush on to death, or to his work to cling, And leave his boy unhelped to meet his fate, Which should he do? Were you as he was tried, Would not your love outweigh all else beside?

As yours may be to you—the light of eyes, A presence like a brighter atmosphere. The household star that shone in love's mild skles Yet side by side with duty stern and grim, Even his child became as nought to him. For Drecker, being great of soul and true, Held to his work, and did not aid his boy,

And yet the child to him was full as dear

Who in the deep, dark water sank from view. Then from the father's life went forth all joy; But as he fell back pallid with his pain, Across the bridge in safety, passed the train. And yet the man was poor, and in his breast

Flowed no ancestral blood of king or lord; True greatness needs no title and no crest To win from men just honor and reward; Nobility is not of rank, but mind; And is inborn and common in our kind.

He is most noble whose humanity Is least corrupted. To be just and good. The birth-right of the lowest born may be, Say what we can, we are one brotherhood. And, rich or poor, or famous or unknown. True hearts are noble, and true hearts alone

THE SHIPWRECK.

UNCLE BEN'S STORY.

"That was a fearful night," said my Uncle Ben, the twenty second of December, 1836, and long as I live I shall never forget it.
"Do tell us, Uncle," we boys all shouted in one breath, "if there is any story connected with it;"

for better than anything else in the world, better even than mince pies and doughnuts, apples and sweet cider, we boys loved Uncle Ben's stories. I cannot begin to tell you how they sounded. There was something in his rich sailor voice that had a sound of the sea in it; his animated gestures, and the passionate interest he threw around everything he touched, that completely charmed us. H descriptions were charming. We forgot he was telling us things that happened years ago, for we were out on the sea with him, or shipwrecked on some lonely island, and had only to look with our own

eyes and believe.

We breathed with his breath, and felt with his feelings; and if, as sometimes happened, a sudden softening of the heart would fill his honest eyes with tears, our own confessed a sympathetic weak-ness, for if Uncle Ben, the greatest man we knew,

could cry, why not we!

That night we were sitting round the kitchen fire—a real old-fashioned log fire, such as you do not often see nowadays. Uncle Ben was propped back in his own easy-chair, and we were gathered round him, in various boy attitudes, one leaning on his shoulder, another resting an elbow on his knee and others, on chairs drawn closely to his side, a attentive an audience as even Uncle Ben could de-Mother and the girls had taken their sewing and

run over to chat awhile with our nearest neighbors and we boys, with Uncle Ben, were keeping house. Keeping house! though with the twinkle of an eye. he had taken us all miles away on the vast immeas urable sea-the strange enchanted sea, that to the onging fancies of an imaginate boy, holds in its nighty bosom all the secrets of power, and fame, and fortune. "Yes," said Uncle Ben, as if communing with

his own thoughts. "That was a fearful night, black, stormy, terrible. For six mortal hours we had been driven helplessly on by the combined furies of wind and wave, and already the good ship and sprung a leak, and neither captain or pilot knew where we were, or whither drifting.

It was my third trip on the sea, and I had risen from cabin boy to second mate—a mere stripling yet

for when I first left home and mother, I was just urned of twelve. Almost a baby in my clinging enderness, I had begged the captain to allow me my dog Hero as companion, and he had reluctantly consented. So Hero made his third trip with his naster, and was with us through the terrors of that There were thirty passengers on board, and with

officers and crew, in all some sixty souls, men, wonen, children, gazing, trembling, even while they worked with desperation, out into the stormy dark ness, praying for God's hand to save them. Each creaking of the boat, every shudder of the timbers, ike the knell of doom.

At first we were all stout of heart, and worked way at the buckets with untiring zeal, but the leak gained on us, till even the brave heart of our captain recoiled in terror.

Hero and I had been ordered on the highest look out to watch for some hope of succor from the shore, that we knew was not many rods distant. Through the darkness, so dense that it seemed we night almost cleave it with a knife, we kept our eves intently on the shore line. At last a low, joyul growl from the dog, indicated that he saw somehing, and soon a faint, glimmering light, as from a lantern, might be seen, and the dim outline of two figures. With this announcement, a smothered ery of hope swelled up from the sinking ship, that n less than an hour must go down. Succor at hand! but over the boiling, angry sea, how could deliver- ${f ance\ come?}$

We might man the life boats, but they never could battle with that flood, even if hearts brave enough to try it could be found. Either way was certain death. Then, as if God had sent the message to me, the thought dawned upon my mind, and with a flash there came almost the certainty, that the brave dog could bear a cable to the shore, by which means at least a portion of those or board might be saved.

I took the dear fellow in my arms, whispered in his ear a word that he and I alone understood, caressed him tenderly, fastened the cable to his body, and with an agony of soul that I can hardly bear even at this distant day, to remember—committed my treasure to the waves.

The suspense of those moments was terrible, as we watched him, now overwhelmed, now riding the wave, down, up, sinking, rising, till, God be thanked, we see the men on the shore helping him up, dripping from the waves.

Not a moment to be spared, no time for words,

but every soul upon that ship was borne securely across those boiling waves to life and safety. And five minutes after standing upon shore, in tearful gratitude, we saw the wreck go down.
We were all silent; at length Willie, our youngest, cried out: "Oh, Uncle Ben, how did you get away when the ship was gone, and what became of Hero—and were those friendly fishermen or wreck ers on the shore? Tell us more about it?" "Not to-night, Willie; not to-night, my boy. Hero is dead, and Uncle Ben is living, you know,

RATHER FUNNY .- A country editor publishes a recipe how to fatten hogs, and recommends it to his readers. He says he knows that it is excellent, as sharp knife, and fill them with thin boiled custard.

Forest, in Children's Friend.

but some time I may tell you more of this brave

dog who saved us in that fearful shipwreck.—Frank

What Enoch knows about Incarnation. Brother Roberts, your impartiality and love of ruth prompt me to seud the following communication from Enoch [Gen. V, 24] given me in 1873. So much was there said about re-incarnation, that I asked Enoch, because he had been in spirit life so long, if he would please tell me what he knew about it. He consented, and gave me the following, which I wrote down from his mouth, verbatim, hearing his words and penning them as his amanuensis. I am not a public medium, but have for many years talked with the Invisibles daily, often while walking the streets of New York amid its noise and din. His words are as follows:

"Brother Blakesley, at your request I will tell you what I know about the subject of re-incarna-1. I left earth almost 1000 years from the Creation and have been in the Spirit world over 5000 vears.

2. "I have never known such a thing." "I know that those who were here when I came have never been re-incarnated." 4. I know that those who have come here since

did have never been re-incarnated." "I also know that those of other worlds, who lived many, many thousand years before me, declare unto me that they have never known an instance of the re-incarnation of any man, woman or child in the vast universe of God." 6. "I do also know that, after 5000 years of ex-

perience in the Spirit world and visiting, as far as I know, every other world in the universe, and hearing their testimony on the subject, that, if there had ever been such an instance, either in the earth or on any other world, it could not have failed to have been known." "I also positively know that those whom spir-

its declare to people of earth to have been re-incarnated so or so, any number of times, have dwelt in the Spirit world ever since their first incarnation terminated and, do dwell there still, which they could neither have done nor can do if they had ever been or were now thus re-incarnated." "I do therefore know that those Spirits who

teach this doctrine do teach what is not and never has been true." 9. "I feel glad of this opportunity of testifying to what I know in regard to re-incarnation, that I

may give my testimony against a wrong whose magnitude is far greater than you can conceive and thus show the falsehood and absurdity of such Spirit teaching."

"Your's for the Truth, what e'er it be, For Truth alone eternally, Will stand when all else pass away,

Victor in Heaven's own grand array!" A. W. BLAKESLEY, Tom's River, N. J.

Let Justice be Done, Though the Heavens Fall.

MR. EDITOR: -The righteously deserved castigation you administered, in a recent number of your paper, to that reservoir of hypocrisy, scoundrelism and spiritual villainy, the editor of the Religio Philosophical Journal (Heaven save the mark!) entitles you to a universal vote of thanks-and you will receive it, too, whether it is publicly expressed or not-from those who are at all conversant with his insolence, who have not been hoodwinked by his hollow pretensions, or befooled by his intrigue and deceit. And while a member of the Harmo nial Brotherhood like myself, may deeply regret to see such harsh expressions in print as you felt obliged to use towards him and his work, I far more regret the fact that the cause of truth some-

times demands just such treatment. No greater "spiritual exposure" has been made mywhere, whether among mediums, who sometimes of their own accord "play fantastic tricks before high heaven," and who no less sometimes become the innocent victims of unscrupulous mortals as well as spirits, I say no greater "spiritual fraud" has been anywhere revealed of late, whether among the clergy or other high officials in the church, or elsewhere in places of trust, than that you have just now so effectually brought to light. This revelation, however, was nothing new to those who had watched the machiavelian course he has pursued since his usurpation to his present position. And though he studiously affects to ignore "mind and matter," even as he does every element of justice and fairness, he cannot escape from the violated claim

the latter any more than be can run away from the recording angel of the former. Such a man editing a Spiritual journal is as much out of place as a wolf in a sheep-fold.

Yours, for the Supremacy of Truth,

DOMESTIC RECIPES. SPONGE CAKE .- Two cups of sugar, two cups of lour, six eggs, one cup of milk; two teaspoonfuls of baking powder.

Horszeradish will afford almost instantaneous elief in the most obstinate cases of hoarseness. This is not a "similia similibus" joke. Try it. A SMALL quantity of pulverized charcoal, drank n half a tumbler of water, will relieve a person of

the sick headache. COTTAGE BREAD.—One quart of flour, one large spoonful of sugar, one of butter, one egg, one teacup of yeast, put to rise, and baked as biscuits. EGG BREAD.—One pint corn meal, one egg, buttermilk to make a thick batter. Be sure to get the right quantity of soda and you will have a delicious

LEMON BUTTER.—Six lemons, twelve eggs, two pounds of sugar, one-quarter pound of butter, grate the rinds, add the juice, beat eggs; simmer over a slow fire fifteen minutes, stirring all the while. CREAM COOKIES.—One and a half cupfuls thick

sour cream, one and a half cupfuls of sugar, one egg, one teaspoonful each of salt, saleratus and caraway seeds. Roll quite thick; enough for forty or fifty cookies. BREAKFAST CAKE .- Two eggs, two cups sugar, two dessert spoonfuls of butter; beat well; add one cup sweet milk, four teaspoonfuls cream tartar and

two teaspoonfuls soda, mixed with five cups of flour, and salt. APPLE CAKE.—One heaping cup of sugar, one large tablespoonful of butter, two eggs, half-cup of milk, two cups of flour, or enough to make a nice, thick, soft batter, one teaspoonful cream tartar, half of soda; this will make three layers if the pan is

not too large. PUDDING SAUCE.—Three-fourths of a cup of butter, one and one-half cups sugar, one egg, juice and grated rind of one lemon, all beaten well logether. Just before serving, pour a pint of boiling water on the beaten mixture. This is good for all sorts of puddings.

CRUMB PUDDING.—Odd bits of stale cake or bread, can be made into a most appetizing dish in the following way. Over a quart of crumbs turn a pint of scalding milk, and let them soak. Then add three eggs, well beaten, and a half-pint of milk; half-teacup of desiccated cocoanut. Bake twenty minutes. Flavoring may be added to suit the taste, and raisins or currants if desired.

VENUS PUDDING.—Take a quart mould, butter it well, and ornament it with candied ginger; make a rich custard with the yolks of twelve and the whites of six eggs, a pint of cream, and loaf sugar to taste, then dissolve one ounce of isinglass in sufficient milk to fill up the mould; when cold add glass of rum or sherry; pour the mixture into the mould, and place it on ice to set. Before adding the isinglass put aside a little of the custard for sauce, add some ginger syrup to this, and serve cold with the pudding.

ITALIAN SPONGE CAKE.—Put into a large basin one pound of powdered loaf sugar and nine eggs, beat for ten minutes with an egg whisk, then place the basin in a large vessel containing hot water, add nine more eggs and continue beating the mixture for ten minutes longer. Sprinkle one pound of potato flour and go on beating, taking care that it is mixed in very smoothly with the eggs and sugar. Pour the mixture into a buttered mould and bake the cake into a slow oven.

CREAM PUFFS .- Half-pound butter, three-quarter pound flour, eight eggs, one pint of water. Stir the batter with the water, which should be warm; place upon the stove and bring to a boil; add the flour and boil one minute, stirring constantly; take from the fire and let cool. Beat the eggs very light and add to the cooled paste, first the yolks and then the whites. Drop in large spoonfuls upon buttered paper, though they are nicer shaped baked in muffin-rings placed in a dripping-pan. They must be placed far enough apart so as not to run into each other. When cold cut out the center with a Season with lemon or vanilla.



Is relished by the best of men.

"Dry up;" as the sun said to the morning mist. Why was Adam a first-class hog? Ans.—Be-

cause he had a spare rib.

Mrs. Paist, a school director in Philadelphia, intends to stick to her official position.

What is slower than sugar-house molasses in Winter? Aus.—Why, a lady making room for auother in a street car.

GLORIOUS.—A man who can crack his shin

against a coal scuttle in the dark, placed there for

him to bring up the coal, and smile at the event, is far on the road to glory. What is your feelings when you are going up or down stairs, and think you have one more step to

make, and you find no step there? We don't pause for a reply. Although an oysterman may adopt as his motto. 'stew unto others as you'd have them stew unto you," yet it is not at all probable that his saloon

ittendant would be considered an oyster supe. It is not publicly recorded whether Noah took a swarm of bees, or a nest of hornets or wasps into the ark. It is supposed, however, that he did re-

ceive the bees, as they would be useful in making

the arc-hives. SENTIMENTAL RETORT .- "Why are you like a tailor?" said a gallant young man to the beau ideal of his affections, by whose side he was sitting.
"I don't know," she replied, "unless it is because

ELEVATOR.—"We have an elevator in our nouse," said Mrs. Brown; "but its of no use to me,

for Mr. Brown has it all to himself. "Pray, madam, how is it constructed?" "He keeps it in a little demijohn in the cup-

GOES NOWHERE.—"Say, my little son, where does the right hand road go to?" enquired an ancient traveler of a little boy seated on a post and "Don't know, sir, it has never gone anywhere since we lived here. It's always been in the same

DELICATE CREATURE.—"Yes my little Mamie," said Mrs-Smith, "is a dear ethereal child, so deli-cate, lovely, tender, sensitive, fairy-like. O! she is such a sweet little creature; why you would hardly think it, but she lost a little hairpin out of her: head one day last week, and she has had a fearful cold ever since."

FAMILIAR RAIN.—Sally came home the other day amid the peltings of a storm of rain. Most vomen would have been much put out by such an adventure, but she said that is a very familiar rain. "Familiar rain," responded her auburn-haired daughter; "how so? I think it is awful." "Why it patted me on the back all the way

BEAUTIFUL VISTA.—"Yes, my dear," said a matron to a young lady contemplating marriage, "you will find things different from what you exstream of married life, none ever more clouded the beautiful vista of my soul, than when I give my husband two bits for a loaf of bread, and he returns home chewing cloves, allspice, or orris root and tells me how he gave the money to a poor old blind man with one leg.'

Consolation .- A resident in the interior, recently buried the mortal remains of his wife, a kind-hearted woman, who was beloved by everybody, and of course the sad event was lamented everywhere among her friends. One of the neighbors, meeting the bereaved husband, essayed to do a little in the consolatory line, and with sympathetic voice said: "Well, Mr. Jones, you have met with a serious bereavement, a very heavy loss." "Yes," replied the husband, with a deeply drawn

sigh, "she weighed nearly four hundred pounds,

and it took eight strong men to put her body in the

hearse."

How Language Was Introduced .- A voing girl, who had finished about one-half her education, at college, often retired for meditation beneath the umbrageous foliage of a mulberry tree, on her father's farm. She was considered as the embodiment of learning, and was often referred to, to settle disputed questions. There arose among the villagers a discussion as to the origin of words This question was referred to her, and all the girls assembled under the tree to hear the decision. "Language," said she, "was of course introduced

an apple to bite." "Yes, yes, we all knew that, but that does not represent the whole language. That's what we want to know." "Well, I tell you," responded the referee, "Adam having thus falsely charged his wife, she retorted, as she had a right to do, and thus one word brought

by Adam, when he blamed his wife for giving him

on another. OUR CAT'S ANCESTOR .- Although young, he gives evidence of possessing strategic peculiarities, coming from a line of ancestry that any cat might well feel proud of. The following is related about

an aunt (maternal side) of our cat:
"Talk about cats," said Uncle Tom, a regular

vankee, "puts me in mind of a cat I owned. Let

me tell you about her. She was a Maltee, and what that cat didn't know, wasn't worth knowin'. Here's one thing she did. In the spring of '77 I moved into the little old house down on the crooked river. We put our provision down in the cellar, and the first night we made up our beds on the floor. But we didn't sleep. No sooner had it come dark than we heard a tearin' and a squeakin' in the cellar that was awful. I lit a candle and went down. Jerusalem! Talk about rats! I never saw such a sight in all my born days. Every inch of the cellar bottom was covered with them. They run up onto me, and they run over me. I jumped back into the room and called the cat. She came down and looked. I guess she sat there about ten minutes, lookin' at the rats, and I was waitin' to see what she would do. By'm-by she shook her head, and turned about and went upstairs. She didn't care to tackle 'em. That night, I tell ye, there wasn't much sleep. In the mornin' I called for the cat, and couldn't find her. She'd gone. I guessed the rats had frightened her, and to tell the plain truth, I didn't much wonder. Night came again, and the old cat hadn't showed herself. Says. Betsy Ann (that's my wife) to me, says she, 'Tom, if that old cat don't come back, we'll have to leave this place; the rats'll eat us up.' Says I, 'Just you let the old cat be.' I didn't believe that she'd left us for good and all. Just as Betsy Ann was puttin' the children to bed, we heard a scratchin' and a waulin' at the outside door. I went and opened it, and there stood our old Maltee on the doorstep, and behind her a whole army of cats, all paraded as regular as ye ever saw Uncle Sam's soldiers! I let our old cat in, and the others followed her. She went right to the cellar door and scratched there. began to understand. Old Maltee had been out for help. I opened the way to the cellar, and she marched down, and the other cats tramped after her in regular order—and as they went past I counted fifty-six of 'em. Oh, Jerusalem! if there wasn't a row and a rumpus in that cellar that night. then I'm mistaken! The next morning the old cat came up and caught hold of my trowsers' leg, and pulled me toward the door. I went down and saw the sight. Talk about yer Bunker Hill and Boston massacres! Mercy! I never saw such a sight before nor since. Betsy Ann and me, with my boy Sammy, was all day at hard work as we could be. clearin' the dead rats out of that 'ere cellar!